

THE WAR CRY

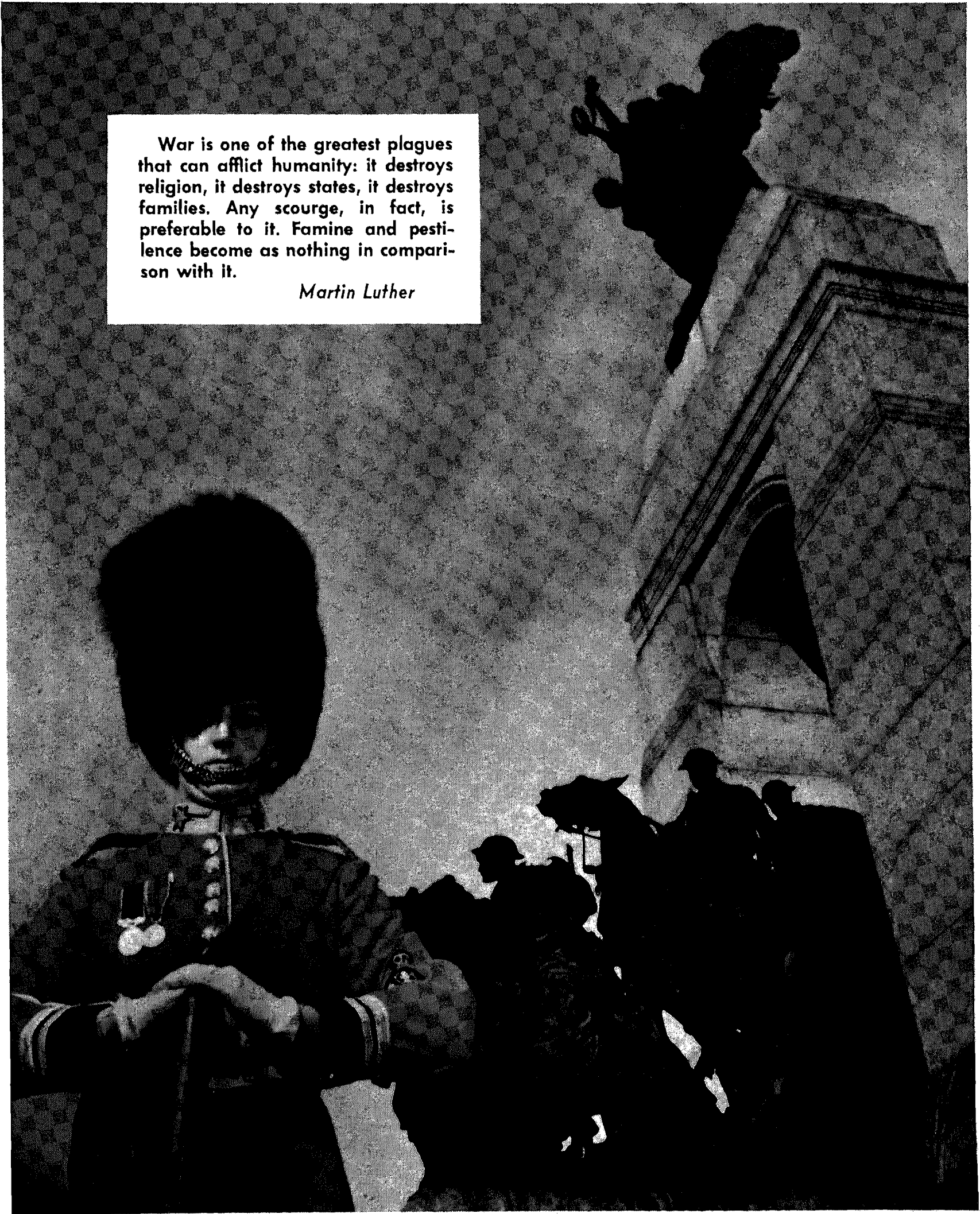
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War is one of the greatest plagues that can afflict humanity: it destroys religion, it destroys states, it destroys families. Any scourge, in fact, is preferable to it. Famine and pestilence become as nothing in comparison with it.

Martin Luther



Photograph by Miller Services, Toronto

THE WAR CRY, CANADA AND BERMUDA

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COMMENT

Death and Glory

DESPITE the inscriptions on many war memorials there is nothing very glorious about being killed by enemy action, either in a slit trench or in your bed. It is hard for those who have suffered through war, and still do, to realize that our solemn Remembrance Day ceremonies appear somewhat meaningless for many, particularly for the majority of the inhabitants of this country, who are too young to remember even the last world war.

Knowing that millions are denied adequate nourishment and kept in squalid ignorance because the nations who have the means to relieve these ills are squandering money on gigantic defence projects, it seems hypocrisy to sing "Sufficient is Thine arm alone . . ." With the usual parade of armed forces, and the proud display of medals, may not the formalism of the whole affair, by a kind of subtle nostalgia, tend to glorify war rather than open our children's eyes to the horrors? Probably not, for youth today could hardly be more opposed to war, even without a first-hand knowledge of its terrors.

While there are still old soldiers who make Remembrance Day one of the few occasions when they attend a religious service, and with the hopeful assumption that there will not be another war to provide another generation of sad soldiers and widows to congregate around our cenotaphs, what can we do to make this day meaningful?

We need it because we have lost the significance of the traditional days of remembrance. Few who take part in the fun and nonsense of Hallowe'en parties realize that this is All Hallows Eve, the preparation for All Saints Day, an ancient church festival which signifies the belief in the communion of saints. It is intended to proclaim that in terms of the Christian faith the living and the dead are held together in an unbroken fellowship which transcends time and place.

If it is objected that many of those killed in wartime made no Christian profession, and that they would not regard themselves as heroes, let alone saints, then there is also an ancient remembrance day on the second of the month, All Souls Day. This is wider in its scope and embraces all those who have departed this life, in whatsoever circumstance. They are the great army of humble souls, many of whom have no memorial, despite the fact that in their little sphere of duty they lived heroic lives in peace or war.

Remembrance Day is the great opportunity to speak about courage, generosity, self-sacrifice and a quickening of the heart—needed nobilities practised by unbelievers as well as Christians—to thousands who do not normally gather for Christian worship; to tell them that they are all known to God who desires to develop these virtues by His grace and to cleanse them from sinful self-seeking; and an occasion to show them that God needs their aid in reconciling mankind to each other and to Himself.

The message is that those who have claimed that grace, even when cut short in their prime, are glorified in death.

A Prayer

O Lord, keep me sensitive to the grace that is round about me. May the familiar not become neglected! May I see Thy goodness in my daily bread, and may the comfort of my home take my thoughts to the mercy seat of God!

J. H. JOWETT

THE EPISTLES OF PERCY No. 5

PARTNERSHIP SUNDAY

DEAR JACK:

As Partnership Sunday is now almost upon you, your weeks of planning and organization draw to their inexorable climax!

Many lay men and women from corps in all parts of this territory will be joining with you in spirit, as they move out in pairs to contact people in their homes in the interests of Christian stewardship. I heard recently of one corps in the west, by the way, which feels the early months of next year will be more suitable to their particular situation as far as the Partnership plan is concerned — all the more power to them, I say!

I knew your whole set-up would gain momentum once the two General Committee meetings had been held; in fact, it was not surprising to learn that your Partnership people were reluctant to go home after the very first session. And to think that there was a time when you viewed any sort of a committee as simply a group that kept minutes but wasted hours!

As you enter this final stretch there will be a real sense of expectancy on the part of all soldiers and adherents planning to attend the corps dinner. Be sure there is close liaison with your corps officer and executive and especially with the Vision chairman. Don't allow the programme following the dinner to get bogged down by too many speeches; but a well-prepared presentation of the corps' present situation and future plans, possibly with the help of visual aids, is imperative.



As far as the commitment card is concerned, it should be made clear that the card is not a pledge, in the sense of being a binding document. It is a statement of intention, made in faith, indicating what a person hopes to be able to give of his time, ability and money to the cause of Christ for the forthcoming year. Commitment cards give our corps leaders an indication of what they may reasonably expect from all the soldiers and adherents in the coming year, and they can thus plan ahead more objectively.

Partnership Sunday will prove very meaningful. As the people understand WHY they should give of themselves and for WHAT PURPOSE, there will be a ready response to accept this challenge of Christian stewardship, because it is scripturally-based and Christ-centred.

I started off by stating that things were drawing to a climax. Let no one think in terms of conclusion, for what you and your "partners in the gospel" do afterwards—well, perhaps I should drop you another letter in a few weeks' time!

Yours in Partnership,
PERCY

Churches' Interest in Salvationist Campaign

WHEN Canada's national evangelistic team, Major and Mrs. George Clarke and Jane, conduct their crusade in the Willowdale area next week (November 11-19th) they will be supported by some fine musical talent, including choirs from the United, Baptist and People's Churches; folk singers Merv and Merla Watson of Watson Recordings; Jacqui and Lindsay Morgan, a Welsh duet team from Hilltop Church; and soprano soloist Judy Nauss, who was placed second in the Youth for Christ international contest at Winona Lake, Indiana, and is a member of Churchill Heights Baptist Church. Besides the local corps groups participating there will be the Galtones from Galt Corps.

Among the crusade meetings being held in local churches are the youth "Listen-in" with the Galtones, Willowtones (of Willowdale) and the evangelistic team on the opening Saturday, the Friday night united holiness meeting and the closing Sunday night meeting, in Lansing United Church. The opening Sunday night meeting will be in the Willowdale United Church in conjunction with the celebration of their anniversary. In the morning service in this church Captain David McNeilly, the Commanding Officer at Willowdale, will be the speaker. Partnership in the gospel is being tied into the crusade by Visitation

Sunday on the opening Sunday afternoon of the crusade.

Local churches are also uniting in prayer for the crusade. Within the corps cottage meetings for prayer have been organized.

Broadcast

SALVATIONISTS of the Saskatoon area recently heard Captain William Clarke conducting devotions on the radio for a week, on the "I Wonder" programme and on the "Open Line". He was also featured on television's "Top o' The Clock".

Recognition

BEFORE leaving Regina to take up their new appointment in Edmonton, Major and Mrs. Karl Hagglund were made "Citizens of the Day" by Radio Station CKRM, Regina. This speaks well of the good work done in the community by these officers and recognizes the goodwill of the community toward the Army.

LOOKING AROUND
with "Gleaner"

REMEMBRANCE DAY MNEMONICS

MNEMONICS is an unusual word and the spelling rather strange. German in origin and stemming from the myth of the Greek goddess of memory, it means: "the science or the art of improving the memory by use of formulas, aids and helps". Tying a string on the finger, making a knot in the corner of the handkerchief to assist the memory, are simple forms of mnemonics. However, we see this ingenious art in full operation when we study the customs associated with some of our national holiday observances.

Remembrance Day, November the eleventh, and formerly known as Armistice Day, has its own peculiar mnemonics. The observance of the two-minute silence, the wearing of the poppy, the Unknown Soldiers' graves and other practices have a very real mnemonic content. They help the nation to remember the sacrifice, events and highlights surrounding two world wars. Behind each custom there is an interesting story of how they began and, finally, became part of the Memorial Day celebration in many lands.

Where it began

For many years it was thought that the poppy-wearing custom originated with a Frenchwoman named Madam Gruein. However, she received the idea from her friend, a Miss Maina, of New York, who was inspired by reading the lines of the soldier-poet, Lieut.-Colonel John McCrae. The lines run thus: "If you break faith with us who die, we shall not sleep, though poppies grow in Flanders fields." Miss Maina was an orphan girl who lost her only relatives—two brothers—in the war. She decided to wear two red poppies in remembrance of them.

In less than three years wearing a poppy on Armistice Day became the custom in a dozen or more countries. In Canada poppies were first worn in the city of Winnipeg, during 1920, to raise funds for a soldiers' burying-ground and tombstone project. A poppy worn on Memorial Day is an emblem of a young woman's affection for her loved ones and, by the same token, a symbol of the sorrows and sacrifices of womanhood when nations are at war. This should be remembered when we see the poppies being sold by our veterans' organizations.

The custom of having two minutes' silence was inspired by a poem from the pen of William Hutchinson, a soldier-poet connected with the 17th Highland Light Infantry. He was editor of the battalion's magazine. In volume 3, September, 1916, under the title: "This is Death", the following verse occurs:

*Where, matters not, be it in
throne or cot,*

A VERSE FOR REMEMBRANCE DAY

*He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
Be still, and know that I am God . . . (Psalm 46:9, 10).*

On November 11th the nation pauses for two minutes to remember those who died for freedom. BRIGADIER WYVEL CROZIER, Asst. Printing and Publishing Secretary, tells of the reasons behind many of these time-honoured customs.



Part of the Canadian cemetery at Ecolivies, France.

Miller Services, Toronto

*Or mount, or moor, or where
the lone trail runs,
Let us foregather with the
things forgot
In justice to our sons.
They are clasped up forever
And, when some cheap word
would shut the gates of
silence,
There shall come from chast-
ened eyes, the message
Man has heard to strike the
blabber dumb.*

From these lines the custom of two minutes' silence was born, and was in use at the burial of soldiers prior to the signing of the Armistice in 1918.

The Rev. Howard Railton, a clergyman and son of a Salvation Army officer, gave an Armistice Day message in November, 1919, which received wide publication. The message was based on Paul's comment in respect to the image on Mar's Hill with the inscription: "To the unknown God". He referred to the hundreds of thousands of unknown soldiers the nation should honour. From this message the idea

of the Unknown Soldier's grave was born.

Graves of Unknown Soldiers were instituted in London's Westminster Abbey and at the Paris Arc de Triomphe the following year—November, 1920. Other parts of the world followed in the succeeding years. It is of interest to note that Germany has no Unknown Soldier's grave, and Hungary is the only nation that has such a grave without a soldier being buried there.

The body of the soldier buried at Westminster Abbey was brought from France on the French destroyer *Verdun*, in honour of France. It was placed in the grave beneath the floor of the Abbey, about twenty feet inside the main entrance. The grave was filled with soil brought from the battlefields of France, and a black marble slab is set in the floor over the grave. The inscription was cut, and the letters filled with brass salvaged from detonated rifle shells that were gathered from the fields of Flanders.

At the Arc de Triomphe, a soldier named James Thin was sent to select the body of the Unknown Soldier resting there. He was to place a wreath of flowers, picked from French war graves, on one of the unidentified caskets awaiting burial in Verdun Castle. His regimental number was 123, of the 6th battery, so he decided to select the sixth casket in the third row.

One custom leads to another. A perpetual flame was placed over the grave at the Arc de Triomphe, and today every evening at sunset there is a service called "Reviving the flame". A gas flame is made to glow high for one minute by thrusting a sword into a slot in the stone. Nearly seventy patriotic societies in France have seen to, and taken turns, arranging the daily observance over the years since November, 1920.

A memorial to the men of the Second World War stands on a hill in Runnymede, England, overlooking the meadow where King John was forced to sign the Magna Charta. It is a great, roofless structure, containing the names of the airmen of Britain and the Commonwealth who died in the Battle of Britain. Many are the columns of names on the walls devoted to recording Canada's great sacrifice, and as one reads surrounded by the stillness of the place, the mind is taken to Canadian cities, towns and villages scattered from the Atlantic to the Pacific Oceans.

As mentioned earlier, mnemonics is a strange word, and remembering is an experience peculiar to human beings, for the memory is God's gift—a gift not bestowed on other creatures. As Remembrance Day passes again let us not only contemplate the past, but let us set a course of action that will make our world a better world.



CAPTAIN BRAMWELL TILLSLEY commences another of his interesting series of New Testament studies, this time dealing with the Epistle of James.

1. A BELIEF THAT BEHAVES

FOR reasons we will discuss in the course of our study, the Epistle of James had some difficulty finding its way into the canon of Scripture. In some quarters, it is still spoken of with some reserve. As late as the sixteenth century, Luther would gladly have dropped it from the official list of New Testament books. In the Muratorian Canon (A.D. 170) which was the first list of New Testament books ever compiled, James is absent. In the writings of Tertullian, which contains over 7,000 quotations from the New Testament, there is not one from the Book of James.

Without question, Jerome played an important part in changing this image. He unhesitatingly included it in the Vulgate (Latin version of the Scriptures). Final approval was given by Augustine who fully accepted "James" and had no doubts that the James in question was the brother of our Lord. At the Council of Trent (1548) the Roman Catholic Church finally established what books they would include in their canon. They divided the books into two classes:

- (a) Proto-Canonical, that is, those with which there had never been any question.
- (b) Deutro-Canonical, which included those which gradually won their way into the Canon. It was in this second category that James was placed.

Perhaps at this point we should indicate why Luther had such reservations. (a) He felt it ascribes justification to works rather than faith. As we examine the text of the Epistle, I believe we will find that Luther's verdict was not really valid. (b) He felt the Epistle does not give the Christian any instruction or reminder of the Passion, the Resurrection or the spirit of Christ.

Compared with such books as Romans, Galatians, Ephesians or First Peter, the Epistle of James contains nothing evangelical.

THE IDENTITY OF JAMES: Authorship

The Epistle itself gives us practically no information. It simply refers to him as "James, a servant of God and of the Lord Jesus Christ" (1:1). However, there are at least five people in the New Testament who bear this name:

1. James, the brother of Judas, one of the twelve (Luke 6:16). He is simply mentioned by name.
2. James, the son of Alphaeus, a member of the twelve (Matt. 10:3; Mark 3:18).
3. James the Less (Mark 15:40). Nothing more is known of this man.
4. James, the son of Zebedee, and the brother of John (Matt. 10:2; Mark 3:17). He was the first of the apostolic band to be martyred.
5. James, the brother of Jesus. Traditionally, this James has been recognized as the author of the Epistle (Mark 6:3; Matt. 13:58).

During the early ministry of Jesus, James was found among the unbelievers (John 7:5). The New Testament indicates that the Cross and Resurrection made a profound impression upon him (1 Cor. 15:7). It was no doubt this resurrection appearance of Jesus which changed the whole course of life as far as James was concerned. As we follow through the Acts of the Apostles, we find that James became the leader of the early church. It was to James

that Peter sent word of his escape from prison (Act 12:17). We later see James presiding over the Council at Jerusalem (Acts 15). It was to James that Paul came with his collection for the Church at Jerusalem (Act 21:18-25).

With this brief background, we will commence our study of this very practical Epistle.

SALUTATION

James, a servant of God and the Lord Jesus Christ (1:1).

Servant in this passage is not really strong enough for the word "doulos" literally means a slave. With the exception of Jude, James is the only New Testament writer to use "doulos" without any further qualification. It certainly implies absolute obedience, humility and loyalty.

A fact we sometimes miss is that it is also a mark of real honour, for it links James with some of the great men of the past: Moses (I Kings 8:53) Abraham, Isaac and Jacob (Deut. 9:27) Isaiah (Isaiah 20:3).

Servanthood is beautifully described in I Cor. 6:19, 20: "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's".

Keeping in mind the fact that James had spent more than a score of years in the same home as Jesus, we surely need no further evidence that a profound change must have taken place in the life of James to so address his own brother in these terms. Here too is encouragement for Christians who have in their own homes members of their family who have not as yet pledged their allegiance to Jesus Christ.

"What persecutions I endured: but out of them all the Lord delivered me." Note it doesn't say "from" but "out of". We are not saved from trouble but can experience victory in spite of circumstances.

The result of these trials will be to produce the quality of *patience*. This is not simply the ability to bear things, but rather the ability to turn them into greatness and glory.

The word *perfect* (teleios) of v. 4 simply means fitted for the task to which God has called us. *Entire* suggests complete in every part.

Even at this early stage, we can see a link with the Epistle of James and the Sermon on the Mount. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake" (Matt. 5:11).

The Romans had a proverb which certainly could be applied to the Christian life: "To the stars through difficulties".

It is with this very realistic approach that James commences his Epistle. In every realm of life, perfection comes only as we pay the price. Musical skill does not come naturally. You have to work and struggle for years in order to master the violin. Neither does perfection of character come naturally. The glory of the Christian faith is that when we experience "manifold temptations" (1 Peter 1:6) we can also know "manifold grace" (1 Peter 4:10).

*Take the name of Jesus ever
As a shield from every snare,
If temptations round you gather
Breathe that holy name in prayer.*

BIBLE SCHOOL

LESSON No. 102

To the twelve tribes which are scattered abroad, greetings (1:1).

The Jerusalem Bible translates it: "Greetings to the twelve tribes of the Dispersion." *Diaspora* was the technical word to describe Jews living outside of Palestine. Sometimes this leaving of the homeland was due to force:

- (a) The Northern Kingdom of Samaria had been taken by the Assyrians (2 Kings 17:23; 1 Chron. 5:26). These are the lost ten tribes who never returned.
- (b) In 580 B.C., the Babylonians conquered the Southern Kingdom (2 Kings 24:14-26). In Babylon, the Jews refused to be assimilated, and later returned to their homes.
- (c) In 63 B.C. Pompey took Jerusalem. At this time many Jews were taken back to Rome as slaves.

However, in spite of this scattering due to force, there were more who left of their own free-will to seek out more comfortable and profitable lands. It was to the Christian Jews outside of Palestine that this letter was addressed.

A COMMON EXPERIENCE OF ALL: Trials and Temptations (1:2-4)

Nowhere does James suggest Christianity is an easy way. We might note that in verse 2 and 12, the word "when" is used rather than "if". The suggestion is, of course, that none of us are immune from testing and trial.

"Temptations" as employed in v. 2 refer to testings. These are meant to make us stronger and purer, as a young bird is said to "test" its wings.

Think of the words of Paul in 2 Tim. 3:11—

The verses below, set to the tune, "Stella", comprise one of forty original songs from the pen of Corps Sergeant-Major Vic Ottaway, of Wychwood Corps. They are suitable for congregational or solo use and collected in "Canadian Songs of Devotion". The booklet is obtainable post free at 90c, or ten copies for \$8.50, from The Salvation Army, 14 Vaughan Road, Toronto 4. All proceeds are for the mission field.

Tranquility

How often I've desired to know
That calmness of an inward rest;
Release from tension which can grow
And stifle all that's good and best;
Yet human effort is in vain
Complete tranquility to gain.

Why should I longer search for peace.
This gift, O Lord, Thou canst impart,
And through the miracle of grace
Subdue the tumult of my heart.
As by Thy spirit I am taught,
Lord, I believe this can be wrought.

In quietness, Lord, I plainly hear
Thy word of love my doubts to quell
And I am conscious Thou are near.
Wilt Thou remain and with me dwell
That I may in Thy presence find
Serenity of heart and mind?

THE MEANING OF MORALITY

Remembrance Day Musings by Lieut.-Colonel WILLIAM POULTON

IT was a war to end all wars; and then it was a war to stamp out Fascism; and now it is a campaign to contain Communism. Slogans! And it seems we have difficulty in coining a new slogan with which to persuade people that war is necessary and, indeed, a cathartic. Actually we are very unethical when we either perpetrate such departures from the norm or blindly accept them without question.

Ethics—a little word that seems to have crept up into the fifty-cent class in our vocabulary. Let us look at some synonyms of the word: moral duty, play the game, the Golden Rule, honesty. These companion phrases partially describe what we mean by ethics. Going back over them we have to remind ourselves that in so far as honesty is concerned it is an absolute. There are no degrees of honesty. You either are, or are not. Then, too, the Golden Rule is all-embracing and does not stand reduction into being a good neighbour. The prime portion of the Golden Rule states that we must love the Lord our God with all our heart, mind, soul and strength. When we do this the good neighbour bit is almost automatic.

Playing the game is an exacting and demanding way of life. So much so that we have umpires, referees and linesmen to ensure that the game is played according to the rules, for it would be impossible without them. The term moral duty has to be re-thought in our day because we have altered the meaning of the word "moral" and its antonym, "immoral". For some reason we have restricted these words to being a description of the keeping and/or breaking of the commandment regarding sexual behaviour. Of course, this is wrong. At best it is only ten per cent true.

The whole moral code

The whole of the Ten Commandments comprise the moral code. We are immoral when we doubt the Almighty God Jehovah and fail to give him his rightful place in our lives, and pay him the homage due to his Holy Name. Parents are to be loved and obeyed or else we are immoral. Stealing, whether it be by action or neglect of action, is breaking the moral code as is the abominable practice of lying and gossiping, or as the Bible calls it, "false witness".

The thought of murder makes us shudder, and so it should because it is an immoral act; yet it occupies only one tenth of the code and the sin of being covetous is rated alongside it? Strong stuff, isn't it? But there is no escape from this fact.

So we return to ethics. It is very unfortunate that many people con-

For his six years' welfare work among Canadian servicemen fighting in Europe during World War II, Lieut.-Colonel Poulton was awarded the M.B.E. He is now a key figure in the war against crime, directing Salvationist ministry to Canada's prison population.



fuse them with ideals. Sometimes they carry it a little further and confuse ideals with models. Now a model is an imitation of the real thing and very often an inert imitation. On the other hand an ideal is a target to be aimed at or achieved. So far so good. But when we start to achieve the ideal we find the temptation to take short cuts—and here comes our ethics bit. This is what Jesus was trying to get across when he said that a man could lose his soul while gaining the whole world.

In the Christian life it is never

true to say that the end justifies the means. We must lift our sights. My grammar-school days were spent at Bellhendon High, which was affiliated with Harrow. The school song was that grand old poem of Henry Newbolt's:

There's a breathless hush in the
Close tonight—

Ten to make and the match to
win—

A bumpy pitch and a blinding light,
An hour to play and the last man
in.

And it's not for the sake of a rib-
boned coat

Or the selfish hope of a season's
fame,

But his Captain's hand on his
shoulder smote—

"Play up! Play up! and play the
game!"

O.K.! O.K.! Brush it off as Victorian sob stuff, if you can. But it is this kind of simple ethical living that built our nation.

As we, once more, remember the horrors of war in this Remembrance season, let us also reflect that ethical living has the power to prevent hatred, and with the end of hatred comes the end of war and the excuse for it. God the Holy Spirit is willing to help us live ethically. He can do so because he is the Author and Giver of life.

BY ART RIMAN

MEMORIES TO DISPEL SADNESS

A MOST satisfying experience happened to me lately, and, strangely enough, in a funeral parlour in the presence of death. It didn't seem the least bit irreverent or out of place, standing beside the coffin in which the body of Frank's mother lay, while we reminisced about our adolescent days together.

About twenty years ago I last saw Frank and his two sisters who were junior soldiers in our home corps in the late twenties and early thirties. The two girls, now mature women, wives and mothers, were also present in the funeral parlour with their husbands and one daughter.

Frank's mother and father were married in that corps. All of their five children, two since gone to heaven, were born and raised in that town.

Frank's father who was promoted to Glory a few years ago played solo horn and, latterly, cornet for many years in the corps

band. He was always a Christian gentleman, a salesman by profession and highly respected wherever he went.

Before the casket we recalled some of our youthful experiences. The girls joined in and smiled occasionally at our remembrances. Their home had always been wide open to young people for parties and other social activities.

Then Frank told me something of his travels in the intervening years and his projects in the Lord's work. Filmmings, tapings, recordings, which he had made and used subsequently in various churches and Sunday schools.

I said to him, "That's wonderful! You boys always did have the knack of thinking up interesting and creative things to do. Remember when Don (his deceased brother) and I built a car out of scrap lumber? When it was finished it was too heavy to push uphill to the road by ourselves and had to be hauled up by truck." Don grew

Known to God

"You'll find it over there sir, among the poppies", said the young man, who knew more about Westminster Abbey than I.

I went over and stood where his body lies. He was found among the poppies in Flanders fields, and now he lies surrounded by the same flowers in the ancient abbey.

I refer of course, to the Unknown Soldier in England. He was carried along the lanes of France, over the sea and through the crowded streets of the city, and at last laid quietly to rest among the kings and the great of the land.

Only a few people stood around that poppy-decked grave that day. I heard one of them whisper, "I wish we knew more about him." But he is one of many "known only to God". I looked down upon the black marble slab, with its inlaid letters of brass—made from cartridge cases gathered from the battlefield where he fell and melted down for the purpose.

I read again the inscription . . . "They buried him among the kings because he had done good towards God and towards His house".

These were my thoughts. May this be said of us all. Yet how glorious to know that every follower of the King of kings shall be honoured, and not rest among the unknown, because his name is known to our God. It is recorded in God's word: "And they shall see His face; and His name shall be in their foreheads".

GEORGE TALBOT
Senior-Major (R)

up to be a skilled house and boat builder before his death.

Frank is now an active member of the Presbyterian Church and one sister is married to a minister. He told me about missionary friends of his and other Christian great-hearts he knew. Then he said something that pleased me very much. "My Salvation Army background has been a wonderful thing in my life."

It was a tribute to the memory of his parents as much as it was to the marvelous organization in which he had received his early grounding in the Christian faith.

Memory is a wonderful thing. It is even more wonderful when we can stand in the presence of death and be grateful for our experiences. The sorrow of parting is thus greatly eased and the promise of a future reunion in the resurrection with our loved ones is made even more certain and desirable.



ABOVE: A general view of the new Corner Brook Temple building, recently opened by the Territorial Commander. To the left is the senior auditorium with a youth hall beneath and to the right a "gymnasium" with the primary department on the top floor. RIGHT: Premier Joseph R. Smallwood was the guest speaker at the banquet organized as the first public gathering in the new set of buildings.

A Time for Rejoicing and Re-dedication

New Corps Building with Youth Emphasis Opened at Corner Brook

NESTLED on the shore of picturesque Bay of Islands on Newfoundland's west coast is the bustling community of Corner Brook, a city of just about 30,000 inhabitants. With vision and thorough long-range planning a new corps building with exceptional facilities for youth work (over sixty per cent of the floor space set aside for this purpose) has been opened for comrades of the Corner Brook Temple (formerly Citadel) Corps during a recent visit of the Territorial Commander and Mrs. Commissioner Clarence D. Wiseman.

On the Saturday afternoon shortly after the lunch hour eager comrades and Salvationists began arriving at the site of the new structure which overlooks much of the town and the Bowaters Paper Mill, which is the focal point of the community in an economic sense. The Union Jack, the Canadian flag and the Army tri-colour, which were flown from the three poles outside the hall, were blown straight out by the brisk breeze.

Promptly at the time for commencement, following a short musical prelude supplied by the corps band, the large congregation of specially invited guests, Salvationists and interested friends struck up a stirring rendition of "The Ode to Newfoundland", the words "As loved our fathers, so we love, where once they stood, we stand", seeming to fit the Salvation Army occasion as much as the sentiments of the national song.

An opening song, specially suited to the occasion, was led by the Provincial Commander, Colonel Wm. Ross, following which the Divisional Officer, Major Arthur Pike, bespoke the desire of all as he prayed, "May the glory of the present building be greater than the glory of the former". A passage of Scripture was read by the officer who was in charge of the corps when the last building was opened, Brigadier Joseph Hewitt (R).

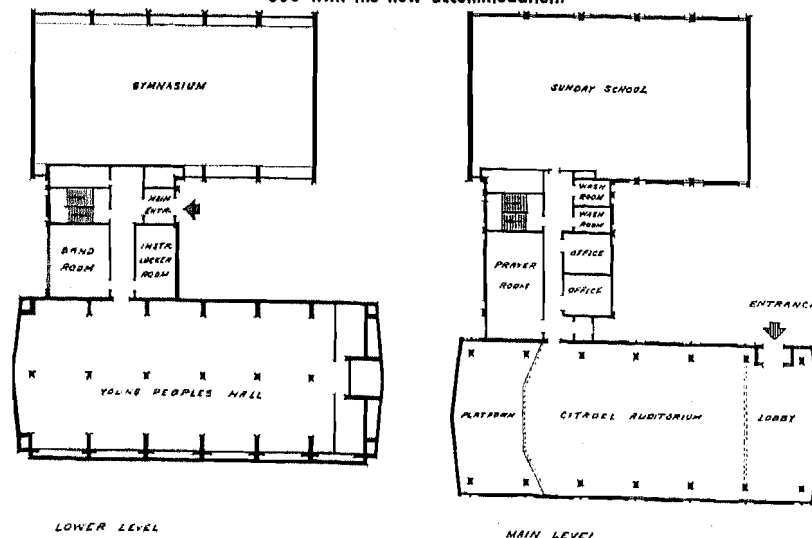
Colonel Ross indicated that there were present "an Army of friends", and occasion was given for four to speak by way of greeting. The Hon. Clyde Wells, a member of the provincial house of assembly and cabinet minister representing the area, congratulated the Army on the provision of much-needed youth facilities for the area. Other speakers included the local member of parliament, Mr. Herman Batten, Dr. Noel Murphy, the city mayor and Rev. G. Fowlow, on behalf of the local ministerial association.

The building committee chairman,

Bandsman Harold Lundrigan, was afforded the opportunity of expressing the appreciation of all to the architect, the contractors and others who had contributed to the completion of the structure. The ribbon to the new building was cut, and the keys to the edifice presented by a representative of the firm of architects responsible for the building to Commissioner Wiseman, who opened and doors and, inside, unveiled a commemorative stone. Mrs. Wiseman then offered the prayer of dedication, the congregation following with the singing of the Doxology. Captain Gilbert Fowler, the corps officer who had seen the building through to practical completion, now of St. John's, pronounced the Benediction.

As the first public gathering to be held in the new building, a banquet was scheduled for that evening, the Premier, the Hon. Joseph R. Smallwood, joining other distinguished guests for the occasion. Over 600 participated in the gathering.

A general floor plan of the new Corner Brook Temple Corps, a building erected with a youth emphasis, three full-sized auditoriums being set aside for youth work, fully sixty per cent of the floor space in the structure. Classes will be able to use other parts of the facility, necessary since the Sunday school enrolment is over 500 with a potential for an additional 300 with the new accommodation.



ing, the meal being served by the women of the corps, directed by Home League Secretary Mrs. Clyde Hewitt and a faithful band of helpers. Because of the size of the guest list it was necessary to use two of the large young people's auditoriums, the sight and sounds of the affair being carried to the other room by means of closed-circuit television.

Another opportunity was afforded of extending greetings, availed of by the Mayor, Mr. Batten and Rev. Fowlow, these gentlemen being joined by Rev. Father James McGrath, who represented the Roman Catholic Bishop for the area. Envoy Wm. Lundrigan represented the local corps and Salvationists in giving a brief history of the project, expressing the indebtedness of all to the fine work of the architects and builders who had contributed so much to the success of the venture.

The Premier was introduced by Commissioner Wiseman and in his own inimitable manner he quickly sketched the feelings of the government in general and himself in particular of the work of The Salvation Army in the island, indicating that he felt the new building was the finest of its type to be found anywhere. He proceeded to indicate the vast debt of all Newfoundlanders to the service of the church, particu-



larly in the field of education. He followed with a major policy speech on this subject, cautioning all against precipitous action that might upset the fine working relationship established between church and state in the furtherance of the cause of education on the island.

Preceding the address of the Premier, the special musical guest for the weekend, Songster Mrs. Marion Braund, of Halifax Citadel, presented a series of well-chosen vocal items, which ranged from Bach's "My heart ever faithful", through the simple hymn tune, "What a friend we have in Jesus", to a conclusion in what she said was her personal testimony, "My Jesus I love Thee, I know Thou art mine". She was accompanied throughout the weekend by Brother Eric Abbott.

As the impressive gathering concluded, the Commanding Officer, Major Herbert Snelgrove extended the courtesies, singling out Bandsman Harold Lundrigan and other members of the building committee, for special commendation for a job well done.

Sunday morning a final meeting was held in the old citadel, a hall which was described by Commissioner Wiseman as a place of many memories, and the spiritual impact of the gathering will be a fragrant memory in many lives for years to come.

"From all the guilt of my sins now I claim, cleansing for me," was the prayer expressed in the opening song, led by Colonel Ross. A spirit of longing was continued in the prayer expression, "Draw me nearer, blessed Lord". A message of assurance was the contribution of the singing company with their spirited rendition of "He's got the whole world in His hands".

Mrs. Wiseman's reading of a familiar passage from the book of Romans preceded a request rendition of "I am praying, blessed Sav-

(Continued on page 7)

A Time for Rejoicing and Re-dedication

(Continued from page 6)

ious", the request made by the Commissioner. "I'm depending on Him for the future as I have in the past," was the challenging witness of Assistant Young People's Sergeant-Major Aubrey Pike, and the band followed with a well-chosen selection, "I am coming to the Cross".

A song of dedication, "I bring my all to Jesus", by the songsters and Mrs. Braund's note of assurance, "I'm in His hands", led into the message of the Territorial Commander.

He spoke of a contemporary problem which has a scriptural counterpart, of people who are "crowded with religion, but who have never been born again spiritually". "It is God's will that we should grow and face the light", he continued, "but such a spiritual pilgrimage must begin at the feet of Jesus." He advocated that man must, by God's power, be made to conform to the likeness of Christ, and only by so doing can he be an effective witness to society today.

As the appeal was voiced, the Holy Spirit, unseen as the dew, descended on the congregation which had filled the building. A constant movement to the Mercy Seat was evidenced until nearly 100 had committed life afresh to Christ, or had, as one elderly man of Syrian origin did, found Christ as personal Saviour for the first time. Families knelt together, husbands joined wives, fathers and mothers brought their children, all seeking the blessing of God upon their lives. It was well past the noon hour before the final Amen was said.

Sunday afternoon the senior auditorium of the new building was used for the first time, a solemn service of dedication being scheduled to take place. With quiet dignity members of the songsters and band quietly made their way to their new places in the new building, quickly followed by the platform party which included local clergy who joined with the special guests and local comrades for the occasion.

A song of dedication led by Colonel Ross was followed by prayer offered by Rev. R. D. Tucker. A most appropriate selection rendered by the songster brigade spoke of the wonder of God's love. Mrs. Wiseman read a Scripture portion before commenting on the relevance of it to the opening of the new temple, calling all to a spirit of dedi-

cation in their approach to its use. The band followed with the playing of "I dedicate myself to Thee".

The words of the song which was next sung were penned by a Newfoundland clergyman on the occasion of the opening of another church premises in the island province, and contained the affirmation "It is the house of prayer wherein Thy servants meet; and Thou O Lord, are there, Thy chosen flock to greet".

Greetings were extended by Rev. C. Fifield representing the local



Another speaker at the banquet held to open the new Corner Brook Temple was the member of parliament, and deputy speaker, Mr. Herman Batten.

ministerial association, and Corps Sergeant-Major Arthur Hiscock, of Corner Brook East Citadel, whose challenge was to a spirit of unity of purpose and aim for the furtherance of God's Kingdom. Mrs. Braund followed with a song, "This house of prayer".

In his message the Commissioner compared the biblical place of the temple and its growth and development with the modern concept, urging all to ensure that the place of worship was uppermost in their approach. He dedicated the new hall to the glory of God, calling upon Mrs. Ross to offer prayer. Major Snelgrove extended the courtesies, Major Hubert Jennings, the corps officer of the sister corps of the district, bringing the impressive gathering to a close with prayer.

Sunday evening the first truly Salvation Army gathering was convened in the new auditorium, it being fitting that the first song sung should be "O boundless Salvation", words penned by the Army's Founder, William Booth. "Count your blessings" was an appropriate chorus to sing on this occasion, the congregation catching the signifi-

The Territorial Commander, Commissioner Clarence Wiseman, speaks on the occasion of the opening of the new Corner Brook Temple. To the left may be seen Mrs. Wiseman and Premier Joseph R. Smallwood.



cance and joining in lustily. They had opportunity to give verbal expression to their experiences of God's goodness in a testimony period led by Mrs. Wiseman, the band preceding this with the playing of "Just as I am", Major Pike following with a suitable Scripture portion.

The songsters' contribution continued the spirit of witness, their selection including the statement that "There's joy in following Jesus every day". Captain Malcolm Webster, who was present from Toronto for the special weekend, led the congregation in the singing of "Have you any room for Jesus?", before Mrs. Braund made her final presentation of the weekend a most chal-

lenging one, singing "Behold Me standing at the door".

"On this occasion my theme must be Jesus Christ", said Commissioner Wiseman, as he outlined in his message the aspects of faith in Christ that must be the possession of all, stating that the problem of the age is that so many are caught up in the material that they see no necessity for the new birth. As the appeal was given, the new Mercy Seat was used for the first time as men and women knelt in surrender to Christ.

During their visit the territorial leaders also had occasion to visit and inspect the new summer camp, located on the shores of Deer Lake, which was used for the first time this past summer.

Second

Ontario Over-sixty Clubs Rally

In the

TEMPLE AUDITORIUM, 20 ALBERT ST.,
Toronto

THURSDAY, NOVEMBER 16th, 1967

presided over by

Commissioner and Mrs. C. D. Wiseman

1:30 p.m. Fellowship

1st Session 2:30 - 3:45 p.m. — 2nd Session 4:25 - 6:00 p.m.

Refreshments served between sessions

Thirty Over-Sixty Clubs in Ontario
will be represented

Open to all senior citizens irrespective of
club membership

As has been the case for several years, a colourful poster has been placed in strategic locations around the territory as a public service of the Outdoor Advertising Association of Canada. This year's display is shown with Commissioner C. D. Wiseman and Mr. R. C. Ainsworth to the right and Lieut.-Colonel Willison Pedlar and Captain Lloyd Eason to the left.



NOTES IN PASSING

WORD has been received that Captain and Mrs. Gerald Leonard, who have given five years' service in India, are scheduled to arrive in Halifax on January 12th, 1968, on board the "Carinthia". Their address in Canada will be: 444 Elmore Cres., Lancaster, Saint John, N.B.

* * *

The Financial Secretary, Brigadier Ernest Falle, would acknowledge the anonymous donation of \$5. received a few weeks ago.

* * *

During the recent Lighthouse Ford Crusade in Saskatoon, Sask., after all the local expenses had been met and the campaign still had a number of days to run, one evening's offering was received to be divided between The Salvation Army and the United Appeal.

HOME-MAKING— An Important Career



THE roving reporter with the microphone was interviewing passers-by. Stopping a group of high school girls he asked, "What do you expect to do when you finish school?" One said she wanted to be a secretary, another an artist, another a teacher. The last one said she was going to be a musician.

The reporter asked, "How about being a home-maker? Have you thought of that?"

The girls looked at one another, giggled and nodded. Then one replied, "Oh, sure, we all expect to be home-makers some day."

The reporter could have asked the same question anywhere and received practically the same answer. But it is certain that much more time and money will be spent in preparation for the other careers than will be spent in preparation for the most important career of all—home-making—and especially Christian home-making.

A group of young men of marriageable age recently wrote to a counsellor, giving their ideas on marriage and describing the kind of wives they wanted. The letter read: "The kind of girls we want are good companions and good home-keepers; girls who can converse intelligently about something other than themselves; girls who, above all else, want to remain married, not merely *try* marriage. We would try to be faithful, capable husbands and help raise children as they should be raised."

They added that they had not found the girls they wanted yet. The counsellor, in answering, expressed surprise that such apparently desirable young men should still be single. She thought that per-

haps they had not tried very hard and suggested that they become interested in church activities if they wished to meet the right kind of girls.

Today there is a definite swing back to recognition of the home and family as basic cornerstones of democratic society. For the past three or four decades it was thought by many that education, abolition of poverty and provision of adequate and comfortable living conditions would solve most problems. But with youth delinquency and crime ever on the increase, people are becoming painfully aware of the futility of dependence on material things, however commendable.

The responsibility is now being thrown back squarely upon the home. And, of course, that is where it has always belonged. No social substitute, however excellent, has ever been devised that can take the place of homes. But they must be good homes—Christian homes.

There are many luxurious homes, complete with every modern convenience, which nevertheless, are turning out lawbreaking boys and girls who are a menace to the community. Even high school students drink, many not only with the knowledge of their parents but with their consent and co-operation.

Dr. William Brady, in an article in an American newspaper, said, "Unfortunately for our country's welfare, many mature adults, prominent in the public eye, betray the same defects as juvenile delinquents." The doctor points to the invasion of the home by "beer, wine and liquor via radio, television, movies, magazines and newspapers". These, combined with narcotics, drugs and some of the so-called

comics, certainly present a tremendous problem.

Parents trying to maintain a truly Christian home often have a difficult time. But it can be done, and many are doing it with God's help. Dr. Norman Nixon, eminent child specialist, said, "Parents are planters; children are plants; but the soil or home in which children grow must be tilled". And tilling means hard work, constant vigilance, much prayer.

The chief responsibility for the tone and atmosphere of the home naturally lies with the mother. But fathers should be given their rightful place in the home and should share in the responsibility, for God will hold them both accountable for the precious lives entrusted to their care.

Home-making means much more than keeping a house clean, cooking, washing, mending, sewing, and all the other multitudinous duties—although all these are an essential part of it. And right here is where many home-makers rebel—against the unceasing toil and humdrum monotony of housework.

WOMAN WRITER

Anne Morrow Lindbergh, wife of the famous flyer, mother of five children and a very gifted writer, said in her book, *Gift from the Sea*: "Woman instinctively wants to give, yet resents giving herself in small pieces, purposelessly. In the job of home-making there is no raise from the boss and seldom praise from others to show us we have hit the mark. Except for the child, woman's creation is so often invisible. We work at the myriad, disparate details of housework, family routine and social life. . . . So much of it is automatic that woman herself begins to feel like a telephone exchange or a laundromat."

It is supremely necessary, Mrs. Lindbergh points out, that the home-maker seek continually for inner strength for her important work by finding some time each day to be alone for prayer and contemplation. It is up to women to preserve the

Some years ago Ohio's historic Western College for Women bestowed a doctorate of laws degree on a seventy-four-year-old woman for outstanding achievement as wife and mother. Milton S. Mayer told about it in his article, "Mother of Comptons".

"Otelia Compton," he wrote, "doesn't want to be famous, but four of the men to whom she is wife and mother occupy a whole page in *Who's Who in America*. Arthur, the youngest, became one of the immortals of science and winner of the Nobel Prize in physics. The daughter became principal of a missionary school in India and wife of the president of a Christian college there. How did all this happen? The children didn't just grow into greatness.

Mrs. Compton was a farm girl who became a country school teacher and married another teacher. When interviewed in her home, an old house on a quiet street, she refused to be called an expert on rearing great men and women. But when the reporter asked her what was the most important thing, she quickly answered, "The home. . . . Parents forget that neither the schools nor the world can reform the finished product of a bad home."

When prodded for her recipe for bringing up children this mother and home-maker summed it up in seven words: "We used the Bible and common sense."

COMMON SENSE

Someone has said that the worst thing about common sense is that it is so uncommon. Fortunately, it can be cultivated. The best way to do it, as has often been proved, is by reading and studying the Bible and praying earnestly every day for guidance. An excellent motto for every home is, "As for me and my house, we will serve the Lord". The Ten Commandments and the teachings of Jesus Christ make practical common sense and are the best guides for anyone.

A woman can be a real home-maker even if she has no children

The HOME PAGE

spirit, tone and atmosphere of the home, always remembering that the Kingdom of Heaven is within.

Mrs. Lindbergh continued, "Woman must be the pioneer in achieving this quality, not only for her own salvation but for the salvation of family life, society, perhaps even of our civilization."

The home-maker's task is certainly not the easiest in the world, but in the long run it brings the richest rewards.

and even if she never marries. There are women today in children's homes, nurseries, hostels and hospitals, giving their lives in loving devotion to girls and boys. They create, wherever they are, the warm, happy atmosphere of a true Christian home. In the years to come many will rise up to call them blessed.

A good and happy home can be the nearest place to Heaven on this earth—through the help of God.

GREAT SACRIFICES

This letter from a Canadian missionary officer tells of the devotion of Korean Salvationists who live in great privation.

CAPTAIN Irene Davis is trying hard to meet the challenge of language study. She says that it certainly isn't the easiest language one could choose to learn but it is a necessity and what little she has managed to grasp is much overworked. The Captain is private secretary to the Territorial Commander but finds many opportunities for other service. She says, "I had the privilege of going out on the night feeding mobile unit. Rice and soup is transported about 12 miles out of Seoul to a small tent used for the distribution of this food to hundreds of families every night.

"We made the journey over what one could hardly call roads to see that these poor folk get something to eat. Because there are so many people in the area and only a limited amount of space to transport food, the families must take turns in coming for it. It is hard to conceive that these people only get one or two meals a week. . . . Self Denial in Korea is not a certain period in the year, it is a daily experience.

"Recently in a small corps the young Lieutenant and his wife were concerned about the poor condition of their hall. The matter was discussed with the soldiers and it was decided to take up a collection. In spite of their poverty the comrades subscribed with all their hearts. The Home League Secretary lives on poultry raising but to the surprise of the corps officer she gave 40 packages of cement. The officer's wife gave her sewing machine which had been sent to her by a sister for a wedding present. The Home League Treasurer gave her wedding ring. Another one contributed her hair, and yet another woman gave her

wrist watch which her brother had sent her from a foreign country. On the gift day tears of deep emotion were shed.

"Perhaps it would have affected you that way too if you had seen these patient, courteous people giving out of their poverty to make their corps a more worthy place for God's work."



SING OUT THE GOSPEL



These German Salvationists revel in open-air ministry, especially the eighty-year-old veteran on the left. They are singing the popular Salvation Army song, "Let the blessed sunshine in" to passers-by.

"Jambo"

Lieutenant and Mrs. Michael Rich recently left Canada for service in Kenya. This letter gives a first-hand account of their experiences and reactions to work in a new land of much opportunity.

ON a cloudy and cool Sunday we arrived in Kenya by jet plane from London, England. The temperature was only fifty-eight degrees and we felt quite cold to be arriving in a country like Africa. In spite of this, however, the reception we received from Brigadier Arthur Holland and many of the comrade officers of the Nairobi district was warm and friendly.

Before we knew it, we were whisked off in a car, along with two other officers, Captain Barbara Landsdown and Captain Olive Bottle, along a bumpy road to our destination, Thika School for the Blind. On arriving here we were greeted by Major and Mrs. G. Swansbury, the Headmaster of the Primary School and were then shown to our quarters.

The next day we were informed as to our job—to take charge of the only secondary school for the blind in Africa.

The school was opened in January with a first form enrolment of fifteen students chosen from three schools in Kenya. This coming January we intend to select fifteen more students, which will bring our enrolment to thirty. Before we can do this, however, we must build a kitchen, dining room, girls' dormitory and washrooms.

At the present time, this project seems overwhelming as we have very few funds. We do believe, however, that this is God's work and that He will provide for us. Three of our students are sponsored by interested parties and this helps a little with the boarding expenses.

There is also need for Perkins Braille writers but they are quite expensive. We are using now some writing boards which are very slow and we find that we cannot accomplish the necessary work.

All in all, we believe that God will oversee all our efforts and prosper the work that is being done to extend His kingdom at Thika.

In the evening the Candidates, under the direction of Captain Ratcliffe, presented an effective tableau entitled "Follow Thou Me", in which the calling of those first disciples was depicted, and ending with the newly appointed candidates in their new uniforms kneeling in dedication.

Thank God for Candidate-helpers!

by CAPTAIN WILLIAM RATCLIFFE, T.Y.S., Pakistan



CCANDIDATES from the Pakistan Territory gathered for a two week instruction course at the Training College. The course, under the leadership of Lieut.-Colonel and Mrs. Gulzar Masih and the Candidates Secretary, Captain Ratcliffe, was geared to prepare these candidates to take their place as candidate-helpers on the field until such

time as the college is ready again for occupancy by cadets.

The course consisted of lectures on various pertinent subjects dealing with their work in corps life as well as practical classes and trips out to corps in the area. Instruction was given by various heads of departments and all agreed upon the high calibre of these young people.

Writes the Captain, "... our present T.H.Q. building has to be demolished, and the office staff is now accommodated in the training college. Hence no cadets can be taken into the college this year. But our demand is so great we are sending out the young people to corps under divisional headquarters supervision."

Photo: Captain Ratcliffe (left, back row) and the candidates with their training officers.

The candidates spent three Sundays at the Lahore Central Hall and, on the final Sunday, the Territorial Commander charged the new candidate-helpers with the heavy responsibility as custodians of His word and challenged them to go out fearlessly to uphold Christ's own standards. Following this message, each of the candidates was called forward and given his appointment. It was an exciting time.

A surprise to all was the announcement that the three single girl candidates were to be given the privilege of studying further at the United Bible Training Centre at Gujranwala. Expenses for this training are being met by friends of the Canadian territory.

MISSING PERSONS

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert St., Toronto, marking your envelope "Inquiry".

BINDER, Adolph (Eddy). Born at Rockasrest on August 23, 1931. Last known to live in Vancouver, B.C. An offset printer. Wife has not heard from him since 1955. Possibly his mother, Rosa Binder, and his sister, Marianka, could also be with him. Wife desires to communicate re possibility of reunion and matters related to their children. 66-584

CHRISTIE, Margaret Amelia (née Bryant). Born May 3, 1896, at Newark-on-Trent, England. Married in England to Robert Christie on March 19, 1917. Later separated, the husband ultimately coming to Canada and the children being brought up by paternal grandparents. Inquirer and his sister eventually brought to Canada to join father (now deceased) in Montreal. Can anyone tell us what became of mother whom we seek? A son living in Canada inquires. 66-322

GRANT, William D. To Canada in 1966 to visit relatives in Canada and U.S.A. This done, settled in Toronto and became interested in philosophy and yoga. Is probably in Toronto area. Mother in England not only concerned about his well being but is most anxious to hear from him. Tone of more recent letters have completely changed. Lately—no letters. Please contact us. 67-523

GRAY, Stanley William. Born June 18, 1928, in Co. Louth, Eire. Was an artificial limb maker and worked for firms in this business. Last known address was in Sydney, N.S. Previously had lived in Winnipeg. When husband left wife, the inquirer, in Sydney, N.S., it was ultimately necessary for her and their three children to return to her home in England. Is reconciliation possible? What are plans for their future? Irish. 6' tall. Has a mole on left temple. 67-509

HADDAL, Inge Kaare. Born January 31, 1942, in Norway. Last heard from in 1966, when he lived on tobacco farm at R.R. No. 1, Victoria, Ontario. Had a temporary job and on leaving said he hoped to work in Ford factory a few miles away. Prior to this had lived in N.B., P.E.I., St. Catharines, Port Colborne. It is said he "unloaded ships at harbour in St. Catharines". Parents enquiring. 19-190

HEIKKILA, Frans Gabriel. Born March 3 (year not given) at Vesilhat, Finland. To Canada over 45 years ago. When last heard from in 1966 he lived in Port Arthur, Ontario. Wanted concerning matters of estate. 67-498

KUKKONEN, Johan Petteri. Born January 10, 1900, in Finland. To Canada in 1924. In 1948 his address was Clair, Sask. He worked on a farm and in the woods. Parents: Esa and Anna Lovisa Kukkonen. His brother, Toivo, inquires. Can anyone enlighten as to his whereabouts? 16-908

LEWIS, Albert William (Bert). Born April 25, 1900, in Rossland, B.C. In 1956/57 was in Calgary, Alberta. Name of first wife—Theola; of second wife—Greta. Mother's name—Katie Lewis. His 46-year-old son, Roger, separated from his father since he was three years of age seeks him. By occupation was a cook. 13-746

MULROONEY, Raymond (Ray). Born August 11, 1946, at Red Island, P.B., Newfoundland. Has "Ray" tattooed on left arm. Last heard from by telephone from Toronto, July 30, 1967. Presumably not now in Toronto. Parents: Garrett and Margaret Mulrooney. Most anxious to hear from him. 67-521

ORME-SCOTT, Laurence Neville. Born November 11, 1917, in London, England. Has scar on forehead. Last heard from July, 1966. Held and may now hold executive position. Married in Lucknow, India, March 17, 1941. Wife—Kathleen. Children—Muri and Hugh. Was officer in Mahratta Infantry until 1948. Probably living in the Vancouver area. Worked for Amazon Mines, Vancouver, B.C. Wife, living in England, desires his return home. 67-517

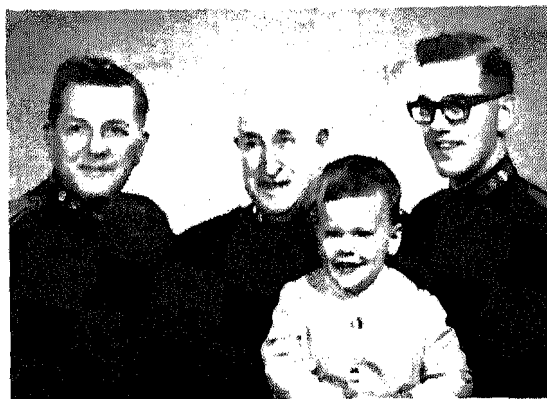
PEDERSEN, Anders Christian. Born in Denmark on January 5, 1934. Was a bricklayer. Lived on Isabella St. in Toronto. Has not written since Christmas, 1965. Sister, Aase Pedersen of Denmark, is concerned and desires to hear from her brother. 67-284

PELTONIEMI, Joho Erkki. Born November 22, 1883, in Sweden. Parents: Johan Aapo and Kaisa Valpu Peltoniemi. Came to Canada in 1903. Niece, Mrs. Jenny Andersson, writes with desire for reconciliation between himself and his sister. We have the address. 67-506

THOMBS, Robert Fuller. Born March 14, 1947, at Megantic, Quebec. Was at U.S. Naval Training Centre. Visited mother in Ottawa while on brief leave. Left to return for duty and has not been heard from since. Father and grandfather most anxious. Last contact May, 1966. Parents: Robert F. Thombs Sr. and Mrs. Donna Smith. Divorced. Is a seaman apprentice. Serial No. 804-27-20. If this brought to your attention, please contact us or one of our officers where you are, taking clipping with you. 67-336

WEEDON, Nana Serina Louise. Surname

(Continued in column 2)



Four generations of Salvationists are represented in this photo of the Gillingham family in Vancouver, taken shortly before the recent passing of Brigadier John Gillingham. On the left is Bandmaster Cliff while to the right Corps Secretary Jack holds his son, Ian.

(Continued from column 1)

could be **WEADON.** Married. Born January 3, 1916, at Mistawasis, Sask. Blonde. 5' 7" tall. 135 lbs. Last met by inquirer in Vancouver in June, 1942. Father: Daniel G. A. Carlson. Mother: Ida Christine Carlson (née Hedberg). Both deceased. Husband: Ted. He was in air force at Vancouver as a clerk supervisor. Sister, Mrs. Zena G. M. Wilson, is anxious to find. 67-282

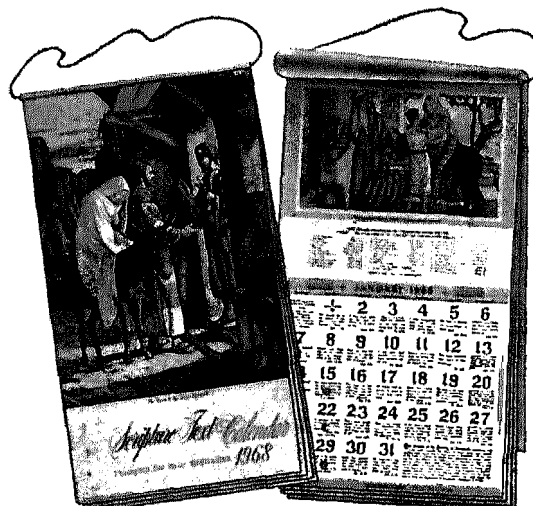
WILLIAMS, Eric Alfred. Born approximately in 1924. Served with Canadian Military Forces in the Netherlands in the summer of 1945. Was stationed at Utrecht and then demobilized before official term completed in autumn of same year. Mother is English. Has a brother, Lawrence, and three sisters. The inquiry comes from the Netherlands. Has to do with a "heritage in which Mr. Williams is involved". 66-260

BLANKETS NEEDED

• **NEW YORK**—Church World Service, the overseas relief agency of the National Council of Churches in the United States, has issued an appeal for at least 100,000 blankets for victims of war and natural disasters. A spokesman for Church World Service said that the agency's present stocks are completely exhausted due to emergency needs of war victims in the Middle East.

During the past twelve months, some 64,000 blankets were distributed by the church relief agency to needy persons in twenty-six countries. The Congo, India, and Korea were the main areas of distribution.

1968 Scriptural Calendar



Front cover, entitled "No Room at the Inn" by the artist Nya is a full-colour reproduction, ideal for framing. Back cover is a beautiful picture of the verse John 3:16 with a map of the world in the background.

Presentation of the calendar makes for quick and easy sales. Order in quantities, for resale by scout troops and organizations. Additional copies are readily sold as Christmas gifts for friends and relatives.

SPECIAL GIFT PRICES

1-5 copies	60c ea.	25 copies	45c ea.
6-11 copies	55c ea.	50 copies	42c ea.
12 copies	48c ea.		

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OFFICIAL GAZETTE

TERRITORIAL HEADQUARTERS—

Appointments

Majors William Davies, St. John's Temple; Gladys Edmunds, Territorial Headquarters, Home League Department
Captains William Hansen, Fort William; Donna Noble, Territorial Headquarters, Information Services Department
Lieutenant Georgina Burgess, Quebec and Eastern Ontario Divisional Headquarters (Stenographer)

Clarence Wiseman

Territorial Commander

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Vancouver, Sat.-Mon., Nov. 11-13; Danforth Citadel, Wed., Nov. 22; Bermuda, Fri.-Tues., Nov. 24-28

Colonel and Mrs. L. Pindred

*Tisdale, Sat.-Sun., Nov. 11-12; *Saskatoon, Mon., Nov. 13; *Regina, Tues., Nov. 14; North Toronto, Sun., Nov. 19; Windsor Citadel, Sat.-Sun., Dec. 2-3

*Mrs. Colonel Pindred will not accompany Mrs. Colonel L. Pindred: Cedarbrae, Sat., Nov. 25

Colonel and Mrs. George Higgins: Brock Avenue, Sun., Nov. 12; Kingston Citadel, Sat.-Sun., Nov. 18-19

Colonel Frank Moulton: Halifax Citadel, Sat.-Sun., Nov. 11-12; Dovercourt, Sun., Nov. 26; Willowdale, Sat.-Sun., Dec. 2-3

Colonel and Mrs. Frank Moulton: Orillia, Sat.-Sun., Nov. 18-19

Colonel William Ross: Cottle's Island, Mon., Nov. 20; Summerford, Tues., Nov. 21; Morten's Harbour, Wed., Nov. 22; Bridgeport, Thurs., Nov. 23; Carter's Cove, Fri., Nov. 24; Too Good Arm, Sat., Nov. 25; Fairbank, Sun., Nov. 26 (a.m.); Horwood, Sun., Nov. 26 (afternoon); Birch Bay, Sun., Nov. 26 (evening)

Colonel and Mrs. William Ross: LaSalle, Mon., Nov. 13; Woodstock, Tues., Nov. 14; Ming's Bight, Wed., Nov. 15; Seal Cove, Thurs., Nov. 16; Baie Verte, Fri., Nov. 17

Lieut.-Colonel E. Burnell: Jane Street, Sat., Nov. 25

Lieut.-Colonel Morgan Flannigan: Quebec and Eastern Ontario Division, Fri.-Tues., Nov. 24-28

Lieut.-Colonel and Mrs. Morgan Flannigan: Dunnville, Sat., Nov. 18; St. Catharines, Sun., Nov. 19; Guelph, Tues., Nov. 21; Wingham, Wed., Nov. 22; Cobourg, Sat.-Sun., Dec. 9-10

Lieut.-Colonel and Mrs. Wilfred Hawkes: Tweed, Sun., Nov. 12; Bowmanville, Sat.-Sun., Nov. 18-19; Gananoque, Sun., Nov. 26

Lieut.-Colonel and Mrs. J. Douglas Sharp: Stratford, Sat.-Sun., Nov. 18-19

Lieut.-Colonel and Mrs. John Wells: Midland, Sat.-Sun., Dec. 2-3

Brigadier and Mrs. Ernest Falle: Brockville, Sat.-Sun., Nov. 11-12

Brigadier Arthur Pitcher: Scarborough Citadel, Sun., Nov. 26

Major Doris Fisher: East Toronto, Sat., Nov. 25; Guelph, Thurs., Dec. 7

Colonel and Mrs. Alfred Dixon (R): Chatham, Sat.-Sun., Nov. 18-19

TERRITORIAL EVANGELISTS—

Major and Mrs. George Clarke: Willowdale, Sun., Sun., Nov. 12-19; Dunnville, Wed.-Wed., Nov. 22-29; Long Branch, Sun., Dec. 10

SPIRITUAL SPECIAL—

Captain William Clarke: High River, Sat.-Sun., Nov. 11-12; Grande Prairie, Tues.-Sun., Nov. 14-19; Peace River, Tues.-Sun., Nov. 21-26; Edmonton Southside, Tues.-Sun., Nov. 28 - Dec. 3

War Cry Increases

CONGRATULATIONS are extended to the following corps, who report increases in their War Cry sales of recent date:

	Inc.
Goderich, Ont.	125 to 160 35
Port Arthur, Ont.	100 to 125 25
Bonavista, Nfld.	96 to 106 10
Timmins, Ont.	250 to 300 50
Strathroy, Ont.	160 to 180 20
Dawson Ck., B.C.	125 to 225 100

Blessings Abound in British Columbia

Territorial Evangelists Conduct Series of One-Night Stands

FOLLOWING a month of chaplaincy duties at British Columbia South Division's Camp Sunrise, the Cross-Canada Crusade team (Major and Mrs. George Clarke and their daughter, Jane), began a tour with the Divisional Youth Secretary (Major Wm. Kerr), when thirty-one corps in the division were visited.

In order to contact so many corps an itinerary of one-day stops was planned. The programme usually began with an early supper with the young people of the corps in the late afternoon. This was a follow-through from the Operation Outreach Campaign. Following the supper a youth rally was held which was followed by a public meeting.

The territorial evangelistic team are seen on the occasion of the dedication of the mobile unit, that has been used so effectively in a recent tour of British Columbia during which time Major and Mrs. George Clarke and their daughter Jane have reached comrades of all corps in the British Columbia South Division. Plans are formulated for the team to do an extensive tour of the Newfoundland Province.



The tour began at Powell River (Captain and Mrs. Douglas Warren), where the meeting closed with ten seekers. The team then took the ferry across the Straits of Georgia to reach Courtenay (Lieutenant and Mrs. Robert Dyck), one of the newest openings in the division. During the afternoon meeting nine children knelt at the Mercy Seat and there were five seekers in the senior meeting. From Courtenay the team drove southward and westward to Alberni Valley (Captain and Mrs. Fred Heintzman) where ten young people and adults made public decisions.

The first engagement at Nanaimo (Major and Mrs. Wm. Carey) was a thirty-minute radio programme. (Two loggers later attended a meeting at Bamfield, on Vancouver Island, through hearing that programme.) The Saturday evening

meeting was preceded by a vigorous open-air gathering.

The Sunday school Rally Day programme was in progress at Esquimalt with a full hall of young people when the team entered. The holiness meeting did not conclude until almost 1 p.m., with ten seekers. The young people of the corps joined those of Victoria Citadel (Major and Mrs. Robert McKerracher) for an afternoon youth rally. The team stayed to conduct the salvation meeting when there were four seekers. An after-service was held in honour of Corps Sergeant-Major and Mrs. Bert Nelson, who are transferring from Victoria Citadel to Vancouver Temple after many years of faithful service.

who were attending their first Army gathering.

Next evening the team was at New Westminster (Captain and Mrs. Ray Coles) when South Burnaby and North Burnaby corps co-operated by bringing their young people to a rally. The evening meeting ended with ten seekers, who included two backsliders. On the Thursday evening the team led a meeting at North Vancouver (Captain and Mrs. Reg. Newbury) in the striking, new corps hall. Following the meeting at Grandview (Captain and Mrs. Norman Wood), a fireside gathering was held with forty-two young people of the corps.

On the second Sunday the morning was spent at Mount Pleasant



Lieutenant and Mrs. Gary Venables, who were married in an impressive ceremony at Orangeville, Ont., conducted by Major Henry Burden. Mrs. Venables was the former Lieutenant Marion Greenshields. The newly married couple are now stationed on the Toronto Training College staff.

ber of students entered the auditorium to see what was going on, but as the music poured forth and the beat resounded through the corridors, young people were attracted and before the programme was over two hundred had gathered together to listen to the music and message. A supper and youth meeting was held at the corps hall in the late afternoon and, through the enterprise of the comrades of this corps, young people were brought in who had never attended previously. The evening meeting was held in one of the public schools and two responded to the invitation at the conclusion of the meeting.

At Vernon (Captain and Mrs. Wesley Wiseman) the team ministered to the home league; participated in the youth supper and programme and then took part in the evening rally when five people knelt at the Mercy Seat. On Friday at Penticton (Captain and Mrs. Travis Wagner) there were four youthful seekers in the junior rally and seven in the senior meeting. There were six seekers on Saturday night at Kelowna (Captain Diane Harris and Lieut. Dona Ritchie) in a meeting following a junior rally.

The team left Kelowna immediately, drove until the early hours of Sunday morning, and after a few hours' rest in a motel at Grand Forks reached Trail (Aux.-Captain and Mrs. Cliff Nichols) in time for morning Sunday school. A wonderful time of sharing and fellowship was enjoyed by nearly all the corps comrades when they joined the team at their noon meal. Most of the comrades from Trail drove up for the afternoon meeting at Rossland Corps (Envoy Mason) when Castlegar Corps also united.

After this meeting, the team rushed away in order to reach Nelson (Captain and Mrs. Ronald Butcher) in time for the salvation meeting. Five people responded to the invitation to seek Christ. A warm welcome awaited the team at Cranbrook on Monday and the last day of the tour was spent at Fernie (Envoy and Mrs. Frank Saunders). The team led a meeting at the Senior Citizens' Home which was followed by a dinner at the corps with one hundred in attendance. A meeting for children preceded the evening gathering when a soul sought salvation.

On Monday Major and Mrs. Clarke and Jane drove to Bamfield, Vancouver Island, and participated in a service at the United Church, where the Rev. Allan Thompson, the Major's brother-in-law, is the minister. Most of the people travelled to the church in their boats.

The next stop was at White Rock (Captain and Mrs. Hendrik Verstege) on the coast. The officers and comrades from Whalley, Newton, and Richmond, united to make this a great day for the young people. The programme began with a beach meeting; seventeen of the young people who joined in had never attended a Salvation Army function before. Following supper a short programme was presented at the band shell which attracted residents from the area. Of the nine seekers during the indoor meeting in the evening, four were young people

(Captain and Mrs. Donald Kerr), when the various youth sections paraded, as it was Rally Day. Arrangements were made for the team to sing and play in one of the low-cost housing developments prior to the salvation meeting at Vancouver Temple (Captain and Mrs. Bruce Robertson).

On Monday, the team travelled to Miracle Valley (Major and Mrs. Wm. Leslie). Seven hands were raised for prayer in the meeting they conducted. On Tuesday at Chilliwack (Captain and Mrs. Stan. Ratcliffe) the team joined in a young people's supper and participated in a ladies' rally. There was a seeker in the evening meeting.

In order to reach Kamloops (Lieut. and Mrs. Edward Trafford) to visit the high school by noon, the team had to be on its way by 5 a.m. At first a very small num-

The graduating class of nursing assistants who recently received their diplomas and pins following training at the Catherine Booth Hospital, Montreal, Que.





During a recent visit to the Thorold Corps, Ont., the Divisional Home League Secretary, Mrs. Lieut.-Colonel Arthur Moulton (right), enrolled a number of new home league members. She is seen presenting Home League Secretary Mrs. Kay Gale with her commission while Mrs. Aux.-Captain Donald Adams looks on. The new members are to the left of the group.

PROMOTED TO GLORY

MRS. Clara Young of the North Toronto Corps, Ont., was recently promoted to Glory. As a young woman she left her home in Botwood, Nfld., and as Cadet Clara Ball entered training as a Salvation Army officer. She took nurses' training in St. John's, later being transferred to Grace Hospital, Toronto.



For seventeen years Staff-Captain Ball (as she later became) gave of her best in cheerful service, rising to become the superintendent of the hospital. She was then married to Bandsman Eli Young of the North Toronto Corps and together they served God and the Army in various capacities, she for many years as Home League Secretary. For thirty-seven years

her smile and faithfulness have been an inspiration to her comrades. Following brief hospitalization she returned home, but was promoted to Glory a short time later.

The funeral service was conducted by the Commanding Officer, Captain Bramwell Tillsley. Mrs. Commissioner Wm. Dalziel (R), herself a former superintendent at the Toronto Grace Hospital, paid a fitting tribute. Songster Mrs. Doug Murray soloed.

A memorial service was held, tribute being paid by a former Home League Secretary of the corps, Mrs. Gordon Kennedy and Brother Charles Ball, a nephew of the departed. The over-sixty club male voice party sang, and the Captain's message dealt with the subject of heaven. Mrs. Young is survived by her husband, Calvin and Emily Young and Vera (Mrs. Hutchinson). —H.P.W.

News from the Sunny Isles

HARVEST Festival meetings at the Cedar Hill Corps (Aux.-Captain and Mrs. Albert Benjamin) met with fine results despite the inclement weather which hampered operations. The young people's band played for the first time, the male voice party and the songsters singing appropriate items. A seeker responded to the appeal for spiritual decision.

Other special visitors have included the bus drivers' male voice party, the chorales, Bandsman Clarence Simons and Mrs. Iris Phillips.

The third anniversary of the Shelley Bay Outpost (Envoy and Mrs. Furbert) was observed recently. The morning meeting was led by the Divisional Commander, Brigadier Ernest Parr, Mrs. Parr bringing the message, a practical demonstration of the truth being used most effectively.

In the afternoon a musical programme was held in a nearby school auditorium when guests included the Hamilton Citadel Band and Songsters and Captain and Mrs. Fred Goobie. Brigadier Parr was the chairman.

Rally Day meetings were led at the Somerset Corps (Captain and Mrs. Robt. McKenzie) by Bandsman and Mrs. Leon Jones and at the Newlands Corps (Captain and Mrs. Reg. Pell) by Bandsman and Mrs. David Knight.

The Metro-Toronto Division
presents

"A NIGHT TO REMEMBER"

A great service of remembrance

Bramwell Booth Temple
20 Albert St.

Friday, November 10th — 8 p.m.

Speaker: The Rev. (Major) R. F. Sneyd
Music by: Earls Court Citadel Band
Danforth Citadel Songsters

COME AND BRING A FRIEND

THE Earls Court Citadel Corps, Toronto, suffered a loss with the sudden passing of a veteran comrade, Brother Amos Peter Tolcher. He, with his wife, have soldiered at a number of Toronto corps, finally settling at Earls Court Citadel.

He was known for his quiet manner, giving much-appreciated service as a bandsman and Band Sergeant. He also excelled in the production and presentation of dramatic items in youth programmes.

The funeral service was conducted by the Commanding Officer, Brigadier Fred Waller, assisted by Mrs. Waller. Prayer was offered by Major Herbert Sharp. Brigadier Waller's comments centred on the thought that "In quietness and confidence shall be your strength".

IN the recent passing of Band Reservist Jack Martin, the Dovercourt Citadel Corps lost a truly outstanding Salvationist, faithful bandsman and Christian gentleman.

He served first as a young bandsman in Burton-on-Trent, England, being married in that community. In 1904 he transferred to Canada, settling first in the Lippincott Corps, transferring to Dovercourt Citadel in 1912. He gave service in World War 1.

Shortly after the war he assumed the position of Band Sergeant, this accounting for many knowing him as "Sarge". He was much respected by his men, many of whom he had occasion to visit in their own homes when problems and difficulties arose. He was a fine bass player in the band and reluctantly set aside his instrument when physical warnings appeared indicating danger if he continued to play.

His interest in the corps and band continued even through his later period of confinement to his home and later to hospital. Those who visited him felt the Christian influence that pervaded the place where he was.

The funeral service was conducted by Brigadier Joshua Monk, assisted by Corps Sergeant-Major Ernest Eason and Recruiting Sergeant Clarence Hurd.

He is survived by two sons, Wilfred and Jack Jr. His wife passed away some five months ago.

— Scriptural Crossword Puzzle —

ACROSS

5. Jesus told Martha that Mary had chosen the good one (4)
7. These men, moved with envy, sold Joseph into Egypt (10) . . .
8. . . . and this feature is hidden in them (4)
9. Creditor becomes superintendent (8)
11. "If there be any —, think on these things" (6)
13. Indicate from N.E. vice (6)
14. The writer of Hebrews spoke of the ashes of this creature (6)
16. Let rat turn to baby's plaything (6)
17. Disc rods change to jars and clashes (8)
20. A rod came from this of Jesse (4)
21. The lord told his servant he should have put his money to these men (10)
22. "They that have — the office of a deacon well purchase to themselves a good degree" (4)

DOWN

1. "Have they not — ? have they not divided the prey" cried Sisera's mother (4)
2. Stephen spoke of this of the god Remphan (4)
3. The Psalmist said God caused grass to grow for them (6)
4. "Jacob was yet — gone out . . . that Esau his brother came in from his hunting" (6)
5. David was described as the sweet one of Israel (8)
6. We should be this to our brother before offering a gift at the altar (10)
10. "Are they — ? so am I" (10)
12. Aggravated or painful (8)
15. To bring into a lower state (6)
16. Lascar turns knave (6)
18. Jesus asked the multitudes if they thought John was one shaken in the wind (4)
19. Ornamental scarf worn round the waist (4)

Where a dash is printed, the missing word is the required solution. Biblical references are given, to be used if needed.

REFERENCES ACROSS: 5. Luke 10. 7. Acts 7. 11. Phil. 4. 14. Heb. 9. 20. Is. 11. 21. Matt. 25. 22. 1 Tim. 3. DOWN: 1. Jud. 5. 2. Acts 7. 3. Ps. 104. 4. Gen. 27. 5. 2 Sam. 23. 6. Matt. 5. 10. 2 Cor. 11. 18. Matt. 11.



SOLUTION TO THIS WEEK'S PUZZLE
ACROSS: 5. PART. 7. PATRIARCHS. 8. ARCH. 9. DIRECTOR. 11. PRAISE. 13. EVING. 14. HEIFER. 16. RATTLE. 17. DISCORDS. 20. STEM. 21. EXCHANGERS. 22. USED. DOWN: 1. SPED. 2. STAR. 3. CATTLE. 4. SCARCE. 5. PALMIST. 6. RECONCILED. 10. ISRAELITES. 12. INFLAMED. 15. REDUCE. 16. RASCAL. 18. REED. 19. SASH.

Dangerous bears

MOST black bears, and this includes the brown colour varieties, will run, according to Dr. C. H. D. Clarke, chief of the Fish and Wildlife Branch, Ontario Department of Lands and Forests, who used to tell boys in camp when a bear raided at night, that if you could see the flat of his feet as he went away, he would not be back that night. If you could not, the bear would return.

You may surprise a number of bears in the bush and their obvious dismay is, according to Dr. Clarke, almost funny. At the same time, you can be in trouble if you run smack into one. In one case, a camp cook was killed when he turned

round the corner of his cabin and ran into a big bear. An Indian who jumped over a log on top of a trapped bear was also killed. Just remember to treat them with respect. They're big and they're strong.

Bears and children

There is a relationship between the height of a person and the terror of a bear. They are not afraid of small children but if the children run, the bear may chase and kill them. It has happened. Also, a bear once killed children who were alone in a house when the bear broke in. Bears that have come to associate the presence and smell of humans with food are especially dangerous and less likely to give ground.

A conservation officer once saw a tourist at the Algonquin Park garbage dump trying to push a bear into the front seat of his car so that he could take its picture. Such an animal, though wild, is not afraid and in its resentment is likely to injure rather than kill, whereas the wild, trapped bear on which the

What would you do if you were confronted by a bear, while walking through the woods? Turn and run or remain frozen with fear? Both courses of action could be equally dangerous. This article, by one who knows well the ways of bears, gives practical advice on what to do when faced by bruin. The picture was taken in Algonquin Park, two years ago.



Photo: Ont. Dept. of Lands and Forests

Drowsy drivers cause accidents

DOCTORS have a special name for falling asleep or becoming drowsy at the wheel. It is hypothalamus exhaustion, the phenomenon that causes a driver's mental faculties to slip into the "sleep centre" of the brain after several hours on the highway.

Just why this happens is still largely a mystery although Dr. Clifford Johnson, medical director of a large U.S. tire company, has discovered how any driver can spot the symptoms of approaching hypothalamus exhaustion, and effect a cure.

The tell-tale signs of approaching hypothalamus exhaustion are:

- Susceptibility to carelessness;
- Muscle spasms, jerking and straightening the legs;
- Sudden talking in a louder voice;
- Sudden jerking of the steering wheel or stabbing at the brake pedal without apparent reason, indicating the driver is "seeing things";
- Nodding, yawning and blinking;
- Increased speed, in bursts, or a marked slowdown without reason;
- Driving too close to vehicles ahead, then braking suddenly.

To stop hypothalamus exhaustion the driver should stop at the soonest opportunity, roll his head in a complete circle three times in each direction, then take several deep breaths, exhaling by short bursts through tightly drawn lips. This forces fresh air and oxygen into the inner air sacs of the lungs and aids restoring energy.

Indian jumped, swatted with all its strength because it was afraid.

Dr. Clarke was in a camp regularly visited by bears and it was discovered quite by chance that if you walked up to bears they would run away. However, if you got down

on your hands and knees, they would come for you with bewildering speed. The camp crew were in a position to experiment over and over again. Don't ever try it, Dr. Clarke suggests, unless you have backers who are prepared to rush the bear and save you and who not only know what is going to happen but also how fast it will happen.

Know their tactics

There is no doubt about it at all. A man standing up has the respect of a black bear but a prostrate man suddenly becomes something else. Whatever it is, it triggers a rush on the part of the bear that could be fatal. If you can get to your feet before he is too close, he will put on the brakes, huff and puff, stand up, get down, huff and puff some more and cuff the ground. Then he will retreat.

A man killed by a bear in Ontario was found with a camera at the ready, apparently approaching the bear for a picture. Two girls in the western U.S. were sleeping out in eiderdowns and reportedly killed by grizzlies although they could well have been black bears. A grizzly is more apt to chase a person standing up. It has no respect for a standing man and anyone charged by a grizzly with no shelter near should lie down before he gets knocked down. The latter situation was fatal to one park warden. But a park superintendent, caught in a similar situation, lay down and escaped with a few nips.

Protection Needed

To a black bear, on the other hand, the prone amorphous object inspires the opposite of fear. You should sleep with a shelter of some kind, or, even better, a mosquito net. Best of all, use a tent. Dr. Clarke has heard the huffing and puffing of bears just six inches from his ear on the other side of the tent wall and was quite safe.

Let's face it. Black bears can be dangerous. If there is one around, stay upright and make human noises. Then they are not dangerous unless you attack them. Take the Davy Crockett attitude. Don't attack, grin 'em down—without going any closer. Always remember how strong they are and how quick they can be.



A FLOATING desalination plant, to cruise in areas where fresh water is in short supply, has been designed by a Scottish firm with the British Ship Research Association. The plant, still at the drawing board stage, will produce 200,000 gallons of fresh water a day; after staying at a port four or five days, or long enough to fill the local reservoir, it could cruise on elsewhere. In an area like the Greek islands, the company, which claims to have supplied three-quarters of the world's existing desalination plants, believes the factory ship could be an economic proposition.

Two amateur anthropologists from the United States have discovered the oldest paintings found to date in the New World. The paintings, found in a cave north of Acapulco, Mexico, date from between 400 and 800 B.C. They were probably done by the Olmec people, the first advanced civilization of ancient Mexico, antedating the Mayan civiliza-

tion by 700 years. The paintings were found on rock walls 4,000 feet inside the cave. In red, yellow, green, black and white, the three paintings and three line drawings represent human figures and serpents.

A special school for blind children in London is making experimental use of devices and techniques which offer new possibilities for learning by the handicapped. An audio light probe that emits a signal can help blind children distinguish between dark and light colours: the sound signal varies as the probe is passed over materials of varying intensities of colour, and with practice the children can tell the difference. A height indicator with a light probe enables the students to measure structures such as buildings: when the angle of the indicator is lined up with the top of the building, the pitch of the probe's signal changes. The students can then make scale drawings of the buildings using braille geometry on a plastic sheet.

An underwater expedition led by Dr. John E. Hall of the University of Miami, Florida, is trying to find the lost city of Areopolis, off the Greek coast. Areopolis is believed to have sunk beneath the sea after earthquakes in the 5th Century A.D. Dr. Hall was a member of an earlier expedition which located and explored Pheae, another sunken Greek city.—UNESCO feature.

THE MAGAZINE PAGE



Musical guests for the anniversary meetings at the Jane St. Corps, Toronto, were members of the Mount Dennis Citadel Band. Soloing is Bandsman Gordon McAlister, while in the foreground are Lieut.-Colonel and Mrs. Eric Coward and Captain Bent Hougesen.

CORPS ANNIVERSARY CELEBRATIONS

TO commemorate forty-fifth anniversary celebrations at Toronto's Jane Street Corps, a Festival of Praise was presented on a recent Saturday evening by the Mount Dennis Citadel Band (Bandmaster J. McAlister). Special weekend guests were the Editor-in-Chief and Mrs. Lieut.-Colonel Eric Coward.

The hall was crowded to capacity for the musical programme, and

after a song of testimony by the congregation, prayer was offered by Captain Robert Zwicker of Mount Dennis. "Looking Heavenward" was the title of the first march by the band, following which the corps officer at Jane Street, Captain Bent Hougesen, welcomed Lieut.-Colonel Coward as chairman for the evening.

After brief remarks, the Colonel introduced the band in the selection "The Front Line". Displaying their versatility the band next presented a vocal item, accompanied by a brass ensemble. Personal witness by Bandsman Bob Pitman left no doubt in the minds of his hearers that, as well as a knowledge of banding, first and foremost he had a personal knowledge of the Lord Jesus Christ as his Saviour.

A well-executed cornet solo was most effectively rendered by a young bandsman, Gordon McAlister, prior to an item by the Jane Street Timbrelists. The Scripture reading was presented by Mrs. Coward, following which the band offered the selection "Songs of Testimony". An instrumental quartette preceded the presentation of the Mount Dennis Junior Combo, who provided an item of special interest to contemporary youth.

The air varie "Shepherd of Israel" and the stirring devotional selection "Channels of Blessing" brought the evening's musical feast to a conclusion. Greetings from the Borough of York were extended by His Worship Mayor J. Mould, who expressed appreciation for the work of The Salvation Army in the area.

sideration, the image is of the shepherd caring for his flock, a common one in all conscience in the poetry of the sixteenth and seventeenth centuries, but here it serves a far nobler purpose than it did in the languishing love poetry previously described.

But neither does it refer as one might at first expect to the Good Shepherd. No, the soul is the shepherd, guarding the flocks of thoughts and words and deeds.

The last line of "The Shepherd" contains a favourite device of my own (that is "to read": I recall using it in a poem myself only once) and that is the transfer of emotion. The action associated with an object (here the shining of beams of light) is transferred to a completely different object (here the voice). In this example, of course, it is done twice—the action of the voice (singing) is transferred back to the beams of light, thus forming an extremely satisfying ending to the poem.

Three lessons can thus be drawn from Herbert's work: imaginative use of rhyme and line length, original use of imagery, and the transfer of emotion. (This latter figure of language was not invented by him; it abounds in the poetry of this era.)

But care should be exercised in the use of these three ingredients. If they are scattered indiscriminately the result will be a stilted and contrived piece of work. Used with skill and judgment they will add that finishing touch which a rare spice or garnish adds to a meal.

An Approach to Poetry

Songster Peter Cooke, of the Upper Norwood Corps, England, continues his informative series, dealing with one of the greatest writers of religious verse, George Herbert.

IN complete contrast to the last poet discussed in this series, this week's subject, George Herbert, led an ordinary uneventful life, first as public orator at Cambridge University and later as vicar of Bramerton.

His father died while he was still a child, and although theirs was a military family, George's mother intended him for the Church. Early in his life Herbert made up his mind to dedicate his poetic gifts to God, and with the exception of two poems (one to his mother, of whom he was passionately fond) his verse is entirely devotional.

Besides about 160 poems (including several hymns of which "Teach me, my God and King" in a Young People's Song Book is one) he wrote "A priest to the temple", described by another seventeenth century writer as "plain, prudent, useful rules for the country parson".

A favourite device of his in his verse is to write alternate long and

short lines as in the following example:

*The shepherds sing; and shall I
silent be?*

*My God, no hymn for Thee?
My soul's a shepherd too; a flock it
feeds*

*Of thoughts and words and deeds.
The pasture is Thy Word; the
streams Thy grace*

*Enriching all the place.
Shepherd and flock shall sing, and
all my powers*

*Out-sing the daylight hours.
Then will we chide the sun for let-
ting light*

*Take up his place and right.
We sing one common Lord: where-
fore He should*

*Himself the candle hold.
I will go searching, till I find a sun.
Shall stay till we have done,
A willing shiner, that shall shine as
gladly*

*As frost nipt suns look sadly.
Then shall we sing and shine all our
own day*

*And one another pay;
His beams shall cheer my breast,
and both so twine
'Till even his beams sing and my
music shine.*

Here the pattern is an alternation of ten and six syllables, though more elaborate schemes are to be found in his work. In "Denial", for instance, he invents a metre and rhyme scheme to reflect the broken relationship between God and the soul:

*When my devotions could not pierce
Thy silent ears,
Then was my heart broken, as was
my verse:
My breast was full of fears
And disorder:*

Each stanza ends with a short unrhymed line until the last:

*O cheer and tune my heartless
breast,
Deferre no time;
That so Thy favours granting my
request
They and my minde may chime,
And mend my ryme.*

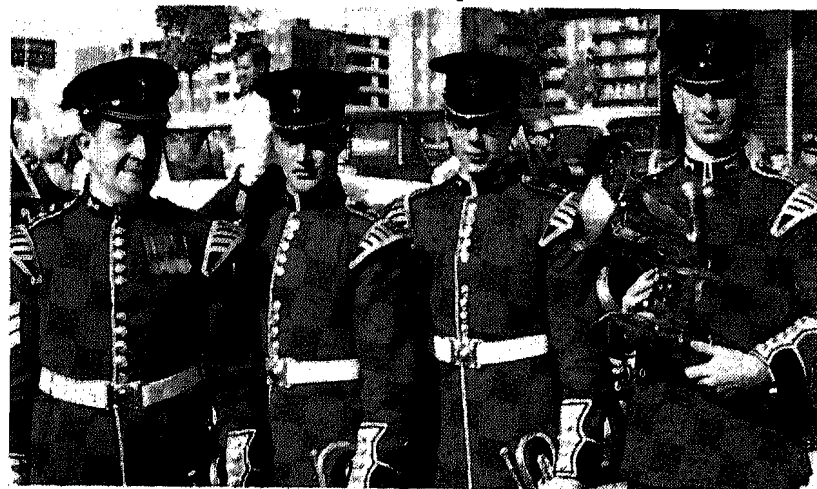
In yet another poem, "Easter Wings", the number of syllables is 10, 8, 6, 4, 2, 2, 4, 6, 8, 10, and the poem is printed vertically on the page instead of horizontally to give the effect of the rise and fall of the lark's song, and the shape of the bird's wings on the page. Herbert is doubly clever here; not only does he represent the rise and fall of the bird, but the fall (through sin) of the soul, and its rising through the resurrection of the Saviour.

To return to the poem under con-

brass, vocal or instrumental manuscripts from any Salvationist. Even if it's only an original melody from music camp, we'd like to have a look at it."

Salvationists submitting manuscripts for consideration should address them to Brigadier Ken Rawlins, Territorial Music Secretary, The Salvation Army, 20 Albert St., Toronto, or to Bandmaster Brian Ring, 151 Renault Crescent, Weston, Ontario.

A quartette of Salvationists who visited Toronto recently with the Welsh Guards Band. They are from left to right, Young People's Band Leader Paul Plumaria, of Hendon Corps, Kelvin Yendell, of Kingston Corps, Bandsman Stuart Gaudion, of Hendon, and William Scott, of Penge.



"New Music Festival" Series

HAVE you ever tried your hand at composing or arranging? Do you have any instrumental or vocal manuscripts lying around the house? If so, dig them out. They may be of use.

The Earls Court Citadel Band has announced a new series of annual programmes that will premiere the latest in Salvation Army music to Toronto audiences each year. Developed in co-operation with Brigadier Ken Rawlins (Territorial Music Secretary) the first programme is scheduled for February, 1968. Assisting the Earls Court Band for this event — called "Salvation Army Music '68" — will be the Danforth Songsters, Scarborough Citadel Band and guest soloists.

"Our aim in exploring this new dimension is two-fold," said Bandmaster Brian Ring in announcing the project. "We have always made a point of including contemporary Salvation Army music in all our programmes, and this is a logical extension of that policy. In addition, we hope that this approach will encourage Salvationist musicians, especially those in Canada, to study and develop skills in composing and arranging."

"In addition to presenting the latest available music from The Salvation Army's International Music Department and the various territorial music boards, we're inviting

A MINISTRY OF MERCY

A LEAGUE of mercy dinner meeting was held in the Victoria Citadel Corps, B.C., for members from all over Vancouver Island who gathered to observe the seventy-fifth anniversary of the inauguration of the league. A delightful meal was served, the members seated at tables appropriately decorated by Brigadier Ron Frewing.

Mrs. Major Calvin Ivany was chairman for the event, Mrs. Envoy Wm. MacLuskie welcoming the Ter-

ritorial League of Mercy Secretary, Lieut.-Colonel Ethel Burnell. Mrs. Arthur Leach soloed before Mrs. Lieut.-Colonel Hatchiff introduced Lieut.-Colonel Burnell.

The Colonel paid tribute to the faithfulness and devotion of the league members of the division, urging all to keep up the high standard of ministry that had been set. She traced the history of the organization from its inception in 1892, with eleven members. "Our purpose", she stated, "must be as was theirs, to keep abreast of the needs of our day."

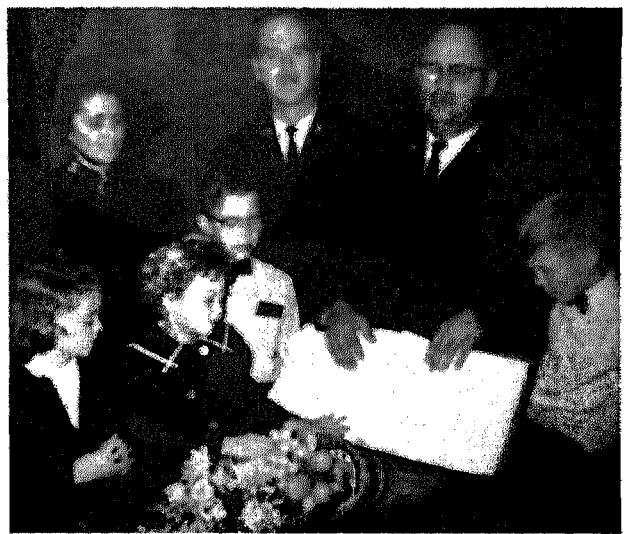
The members sang "Do something for others today" as a corporate act of dedication before Lieut.-Colonel Burnell enrolled two new members, Brother and Sister Victor Russell. Courtesies were extended by the local League of Mercy Secretary, Brigadier Emily Woods (R). Others who participated were Mrs. Brigadier Stanley McKinley (R) and Major Robert McKerracher.

FOR SALE

Triumph dual concertina, double reeds, fifty-five keys with air return key. Black ebony construction, recently factory reconditioned. With case, \$70.00. Contact Brigadier Len. Knight, 1329 Barrington St., Halifax, N.S.

READING GOD'S WORD IN BRAILLE

A special visitor to the Regina Citadel Corps, Sask., for the Thanksgiving meetings was the spiritual special, Captain Wm. Clarke, who is seen to the right, showing four eager junior soldiers a Braille portion of the Bible. The corps officers are Captain and Mrs. Keith Hall.



YOUNG PEOPLE'S BAND

YOUNG people and their parents are attending meetings at Medicine Hat, Alta. (Captain and Mrs. H. J. van Trigt) through the many efforts of visitation and invitation both by corps cadets and other sections of the corps. Special campaign meetings have been an influence and attraction towards bringing people under the sound of the gospel. A large crowd on rally day witnessed the junior band playing for the first time in public. At the recent harvest festival campaign over forty seekers were recorded. Anticipation is being expressed for the forthcoming campaign to be led by Captain Wm. Clarke.

Honouring Faithful Service

A RECENT visitor to the Calgary area was the Territorial League of Mercy Secretary, Lieut.-Colonel Ethel Burnell, who was accompanied by the Divisional Commander and Mrs. Brigadier Horace Roberts. She met with league of mercy members of the southern part of Alberta in a special gathering convened in the Hillhurst Corps.

City members of the league had prepared a supper, members gathering from High River, Fort McLeod, Red Deer, Drumheller and Lethbridge. In the meeting which followed Mrs. Helen Cook, of Calgary was presented with her thirty-year pin, while special recognition was given to Mrs. Elford, who was wearing her fifty-year pin. Tribute was also paid to the memory of Mrs. T. W. Kelter, who had been awarded her thirty-year pin some time before, and who had been promoted to Glory during the summer.

A husband and wife team, Mr.

and Mrs. Gordon Bruyca, of Red Deer, were presented with their membership certificates. League of Mercy Secretary Mrs. Boezewinkel gave a report of the work in Calgary and Brigadier Roberts told of the work in other centres.

In her message Lieut.-Colonel Burnell reminded those present that service to others always demands sacrifice, assuring all that the joys of this service has its compensations if done in the Master's name. Music was supplied by the local corps band.—L.W.

Meeting each Need

NINE seekers, each possessing a different need, knelt at the Mercy Seat at North Bay, Ont. (Captain and Mrs. Ian Carmichael) when cadets of the "Messengers of the Faith" session, led by Captain and Mrs. Earl Robinson, conducted a week-end campaign. From the elderly comrade to the very youngest, and in between, youth facing their peculiar difficulties, they came. The Holy Spirit claimed victory in other lives not publicly dedicated and brought others to a place of commitment that will pay dividends in the immediate future.

On Saturday evening the cadets presented the gospel in music and drama. "The unshadowed cross" depicted the obstacles men place between themselves and God, illustrated by cloths representing doubt, fear, etc., being draped over an illuminated cross, hiding it from men, until the truth of the Resurrection removed the drapes and the light shone once again.

The brigade took part in the Sunday school, which is growing numerically, and also led a service at the Ontario Hospital. Cadet Mrs. Alex. Guiney and Cadet Anthony Barry were responsible for the messages of the day. Vocal and instrumental numbers contributed blessing to a series of meetings that will be long remembered.

THE NOVEMBER "CREST"

Now on Sale

Featuring

- * Think-in: '67
- * This Generation
- * There's a Call



The Harvest Festival meeting at the home league in Leamington, Ont., had for its speaker Mrs. T. Mitchell, wife of a United Church minister. She is seen with Home League Treasurer Ivy Pastorius and Home League Secretary Mrs. F. Coles.

RADIO PROGRAMME

"THOUGHTS FOR THE INNER MAN"

To meet the demands of changing broadcast patterns, the National Information Services Department has recently produced a series of two-minute devotional programmes. This capsule production carries the title "Thoughts of the Inner Man" and is provided to radio stations free of charge. Already the programme is being aired daily in every province in Canada.

STATION	CITY	PROVINCE	STATION	CITY	PROVINCE
CFCW	Camrose	Alberta	CFCB	Corner Brook	Newfoundland
CJCA	Edmonton	Alberta	CKCM	Grand Falls	Newfoundland
CHEC	Lethbridge	Alberta	CHCM	Marysboro	Newfoundland
CKSA	Lloydminster	Alberta			
CFVR	Abbotsford	British Columbia	CJFX	Antigonish	Nova Scotia
CHWK	Chilliwack	British Columbia	CFDR	Dartmouth	Nova Scotia
CJDC	Dawson Creek	British Columbia	CHNS	Halifax	Nova Scotia
CKAY	Duncan	British Columbia	CKEC	New Glasgow	Nova Scotia
CFJC	Kamloops	British Columbia			
CJJC	Langley	British Columbia	CKBB	Barrie	Ontario
CKLN	Nelson	British Columbia	CKPC	Branford	Ontario
CJAV	Port Alberni	British Columbia	CHUC	Cobourg	Ontario
CHQB	Powell River	British Columbia	CFOB	Fort Frances	Ontario
CKPG	Prince George	British Columbia	CKKW	Kitchener	Ontario
CKCR	Revelstoke	British Columbia	CKSL	London	Ontario
CKXR	Salmon Arm	British Columbia	CHIN	Toronto	Ontario
CJAT	Trail	British Columbia	CKEY	Toronto	Ontario
CKWX	Vancouver	British Columbia	CHOW	Welland	Ontario
KARI	Vancouver	British Columbia			
CKDA	Victoria	British Columbia	CJRW	Summerside	Prince Edward Island
CKCQ	Williams Lake	British Columbia			
			CFCF	Montreal	Quebec
CFRY	Portage La Prairie	Manitoba	CFOM	Quebec	Quebec
CHTM	Thompson	Manitoba	CKJL	St. Jerome	Quebec
CJQM	Winnipeg	Manitoba	CKTS	Sherbrooke	Quebec
CKRC	Winnipeg	Manitoba			
			CJNB	North Battleford	Saskatchewan
CKBC	Bathurst	New Brunswick	CKBI	Prince Albert	Saskatchewan
CFBC	Saint John	New Brunswick	CFMC-FM	Saskatoon	Saskatchewan
CJCI	Woodstock	New Brunswick	CFNS	Saskatoon	Saskatchewan
			CKSW	Swift Current	Saskatchewan

THE STORY SO FAR: Ill-treated by his drunken father, bereft of his young mother, John Louis is taken from his wretched home in a Geneva slum and put into an institution. He is minus the sight of an eye and soon develops a strong anti-social feeling, becoming a vagabond and taking to drink and theft. He becomes known to the police all over Switzerland and outlawed in every canton. Down-and-out, health ruined, he finds shelter in a Salvation Army home for alcoholics and comes under the helpful influence of a woman officer at a nearby corps. Changed at last, he finds honest work, pays off his old debts, gives up the drink, and is made a Salvation Army soldier. He finds work as a cowman in the French mountains over the frontier. NOW READ ON.



23. I SHALL BE PROMOTED

WHEN the man of the Border Patrol offered me his brandy flask it seemed as if something definite intervened — stronger than my thirst. It was personal, as if the lady Adjutant were saying:

"John! Remember your promise. God helps you; we pray for you. . . ." So I did not drink. Yet I was shaken, demoralized. Ask any Christian. He will tell you that the tide that comes in also goes out: I was suffering from reaction.

When I was feeling at my worst, God sent a prophet to rescue me. Colonel Constant Jeanmonod, of The Salvation Army, was a scholar, a devout man who had from the first taken an interest in my conversion and talked about it as an example of God's power to save the worst.

How did he know that I was in danger of falling away? I wrote no letters. I told no one. But he did know and he came tramping over the mountains with a stick and a bundle, for all the world like a shepherd looking for a lost sheep. I was a dithering sheep.

God's forgiveness

How ashamed I felt of my weakness as we prayed together. But I took warmth from his glowing faith in Christ. I asked God to forgive me for being tempted by the flask of the man of the Border Patrol. God restored my soul. I felt like an athlete getting his second wind. I was ready to go on.

I went back to Switzerland; I had been lonely up on the hills in France. It was better with the family of Salvationists in my own country. First I worked at Vevey, with a market gardener, and then in Geneva, for The Salvation Army. Time was catching up with me. The best years of my life I had given to the devil. God had saved my soul but He did not give me sight for my blind eye or prevent the light in the other eye from becoming dim. I had no friends in the world, no kin. I had wasted my life as a moral brigand; now I must pay.

At the salvage depot of The Salvation Army we remade chairs and tables given to us by well-to-do people. Sometimes I would look at this renewed furniture, the product of skilled hands, and notice that it was the same as when first made. The years were as if they had never been. But the marks of my sins and my father's sins were irreparable upon me.

I was afraid. It is often hard growing old, but when you are infirm and friendless it is dreadful. As a boy I had always been at the bottom of the class; you know in The Salvation Army, I got no promotion. They did not make me a colonel, a captain, or a sergeant. I couldn't even read properly. I had to remain a private soldier right at the bottom of the ladder.

By Bernard Watson

See how I was pitying myself! Fear does that. Yet all of it was unnecessary, the Salvationists were not going to leave me in the dark—alone, afraid. They could not remove the consequences of my sins but they went on loving the sinner. They did not forget that their Founder said, "Go for souls and go for the worst."

The handyman

I am now in the Hotel de l'Union, in Geneva, where I am the handyman. The Brigadier in charge is like a mother to me. If I can work I work; if I cannot, because I am old and nearly blind, then they excuse me. When I'm able I come down for coffee, breakfast, or dinner. If I am not well enough they will bring it to me—to my little room, comfortable and clean, radio provided!

I am not helpless, you know. Sometimes guests leave this hotel at four o'clock in the morning: usually I am up to see them off. At night I go out and, with the sensitive fingers of a man who cannot see well, I close all the shutters around the outside ground floor of the hotel. Many friendly passersby stop then to chat and I tell them of God's love in my life.

The future does not worry me. I go forward a happy old man—I have only one eye to shut when I die. I am not afraid; indeed in a way I am never going to die.

I am going to be promoted to Glory. Possibly they'll make me a sergeant up there or even a captain! There will be no relatives to bring wreaths to the funeral but there will be lots of my friends to sing the happy hymns of salvation, Salvation Army friends and other citizens of Switzerland.

"John Louis is a character," Genevans say. They seem to be as proud of me as of that man Calvin and the other great reformers of this city whose statues abound in the parks and public squares. When the officer from England who is writing this story, asked me why I never married I said to him, "No woman would love me. It is just as well because when you marry five francs is reduced to 2.50 francs! But God loves me."

By this you will see that I have become a philosopher. It is no good pining about what you can never have. Like the great man in the Bible I can say, "I have learned in whatsoever state I am, therewith to be content."

THE END

THE SALVATION ARMY

TELEVISION SERIES — "THE LIVING WORD"

STATION	CALL LETTERS	DAY	TIME
BARRIE, Ontario	CKVR - TV (ch 3)	Sunday	12:15 p.m.
DAWSON CREEK, B.C.	CJDC - TV	Sunday	12:00 noon
HALIFAX, Nova Scotia	CJCH - TV	Sunday	1:15 p.m.
HAMILTON, Bermuda	ZBM - TV	Sunday	4:30 p.m.
HAMILTON, Ontario	CHCH - TV (ch 11)	Sunday	8:15 a.m.
LONDON, Ontario	CFPL - TV (ch 10)	Sunday	10:15 a.m.
NORTH BAY, Ontario	CFCH - TV (ch 10)	Friday	9:45 a.m.
PEMBROKE, Ontario	CHOV - TV (ch 5)	Sunday	12:15 p.m.
PETERBORO, Ontario	CHEV - TV	Sunday	12:00 noon
PORT ARTHUR, Ont.	CKPR - TV (ch 2)	Sunday	11:45 p.m.
PRINCE ALBERT, Sask.	CKBI - TV (ch 5)	Sunday	11:45 a.m.
PRINCE GEORGE, B.C.	CKPG - TV (ch 3)	Sunday	12:30 p.m.
QUEBEC CITY, Que.	CKMI - TV (ch 5)	Sunday	12:45 p.m.
SAULT STE. MARIE, Ont.	CJIC - TV (ch 2)	Sunday	11:45 a.m.
(bi-weekly)			
ST. JOHN'S, Nfld.	CJON - TV (ch 6)	Sunday	9:15 a.m.
SUDBURY, Ont.	CKSO - TV (ch 5)	Monday	12:30 p.m.
TERRACE, B.C.	CFTK - TV	Sunday	10:30 a.m.
THOMPSON, Man.	CESM - TV	Sunday	4:45 p.m.
TIMMINS, Ont.	CFCL - TV (ch 6)	Sunday	12:00 noon
VANCOUVER, B.C.	CHAN - TV (ch 8)	Sunday	11:30 a.m.
WHITEHORSE, Yukon	WM - TV	Sunday	12:15 p.m.
WINGHAM, Ont.	CKNX - TV	Sunday	12:25 p.m.
(bi-weekly)			
WINNIPEG, Man.	CJAY - TV	Sunday	9:15 a.m.
YORKTON, Sask.	CKOS - TV	Sunday	

Check local listings for changes in telecast times.